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THE ANALECTS
or THE CONVERSATIONS OF
CONFUCIUS
WITH HIS DISCIPLES AND
CERTAIN OTHERS

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CONFUCIUS

HIS IMAGE AT THE TEMPLE AT HIS
BIRTH-PLACE, CH'U FU, SHANTUNG

'Under the fringe his large dark eyes
are humorous, kind and thoughtful....'

THE ANALECTS
or THE CONVERSATIONS OF
CONFUCIUS
WITH HIS DISCIPLES AND
CERTAIN OTHERS

*As translated into English
by*

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Professor Soothill's translation of The Analects of Confucius was first published in 1910. In 'The

CONFUCIUS

By

LADY HOSIE

In the year 551 B.C. Confucius was born in the city of Ch'ü Fu, which lies in the hilly part of that province of north-east China which we know to-day as Shantung. The Empire was divided into many warring States, some little more than a township with its suburbs: tradition has it that these 'states' numbered 124 shortly before the Sage's birth and a nominal 72 during his life. The 'states' clustered about the basin of the Yellow River and were the birthplace of Chinese culture and political identity: while the Yangtse, the greatest river of the China we visualize to-day, was little known. The population probably did not exceed 13 millions, against the 400 millions of to-day. The language, though intrinsically the same, was much stronger in final gutturals,

labials, and dentals, and would not now be understood. These earlier Chinese, however, were already long acquainted with the arts of civilization and were thus sharply differentiated from the tribes of the north-west—by their bronzes, pottery, cultivated clothing such as furs, linen, silks, and possibly woollen or felt materials, their houses being of brick or rammed clay; and tiled roofs were in existence. Chairs had not been invented; so we read that the Master, Confucius, would not sit on his ‘mat’ unless it were straight. Books were cumbrous, being made from separate slips of bamboo; and we read that he thrice wore out the leathern thongs which bound together his copy of the *I Ching* or Book of Changes, a curious and difficult collection of astrological and semi-transcendental maxims, which still attracts and puzzles the students of Chinese literature.

The most ancient life of Confucius is called ‘The Family Sayings’. One of his

ancestors was a man of learning whose son, an officer of talent and honour, was murdered by a powerful minister who carried off his beautiful wife. She strangled herself, and he only obtained her corpse. The family were living in the State of Sung; but, owing to the undying enmity caused by the outrage, three generations later the K'ung family moved to the State of Lu, one of them becoming governor of the town where Confucius's grandfather was born. Confucius's father was noted for his physical strength and courage. In an attack on a city, the enemy enticed his men within the open gateway and were lowering the portcullis to entrap them, when he, by a stupendous effort, caught hold of it and supported it till the last of his men had escaped. At seventy, after nine daughters had been born to him by his first wife, and a crippled son by a concubine, this hardy old man took unto himself yet another, a young maiden, as

wife. She bore him this most famous son, calling him 'Ch'iu' because of the noble proportions of his forehead. In *The Analects*, he refers to himself several times as 'Ch'iu'; and again as Chung Ni, his other cognomen. But he is mostly spoken of by his family surname of K'ung, which has been latinized for us in K'ung-fu-tzü, or Confucius, meaning K'ung the Philosopher.

It is the character and sayings of the child of this marriage in that age of confusion and turmoil and in the limited China of nearly 2,500 years ago which during the centuries have been the guiding star of Chinese character. Nor would any to-day be so bold as to claim that he has surpassed him, either in life or ideal: for Confucius set before himself, with admirable singleness of purpose, to live as befits the Man of Virtue; and right nobly he carried it out, and suffered, too, in particular for his ideals of government

of the people. Great words were ever upon his lips: sincerity, modesty, magnanimity, conscientiousness, courage, courtesy, respect for others. Wisdom such as this, even though chanted by rote as at last came to happen, given into the ears of succeeding generations of China's young men, could not fail to leave its mark, and is a tremendous inheritance. Chinese people exhibit, even to our uninstructed and critical Western eyes, a ripeness and education of manner's perceptibly not of recent growth:

Once when Fan Ch'ih, a disciple, asked about Virtue, the Master said: 'In private life be courteous, in handling public business be serious, with all men be sincere. Even though you go among barbarians, you may not relinquish these virtues!'

Legends concerning the birth of Confucius have grown, the chief being that a spirit appeared to his mother which said, 'You shall bear a son, a sage, and you

CONFUCIUS

must bring him forth in a hollow mulberry tree'. While she was carrying him, five old men, the spirits of the 'Five Planets', led before her an animal, shaped like a cow, covered with dragon's scales and with one horn like the unicorn: the sacred *lin*, which only appears at the advent of a sage. A similar beast, with a broken leg, was caught a couple of years before the Sage's death. Confucius went to see it and burst into tears, realizing that it predicted his own death. The piece of ribbon his mother had attached at his birth to its horn was still there, it is said.

When she told her husband about the prediction of the hollow mulberry tree, he informed her that a cave of that name existed not far away: and there she gave birth to her son, a spring bubbling up forthwith for his first bath and then dying away. 'The child', so run the Chinese stories, 'was of an extraordinary appearance, with a mouth like the sea, ox lips, a

dragon's back', and the top of his head prominent. This sounds neither handsome nor attractive to us; but in point of fact, though pictures of Confucius are rare and cannot be considered genuine, the oldest show us a man with the broad strong equable face of the countryman of North China to-day. He wears a handsome high cap with an ornament in it and fringe; his tunic is folded with care, for he liked to be handsome in his dress. Under the fringe his large dark lustrous eyes are humorous, kind and thoughtful, and he wears a pleasing half-smile. His ears are always shown as very large, for large ears are to the Chinese a sign of sagacity. He has the thin elegant beard of the Chinese gentleman. He was taller than the average and must have had a good physique, for he walked, drove, and rode long leagues when travelling from state to state with his disciples, suffering hunger better than they did. On one occasion their food

failed and the disciples were so ill they could not stand. Even Tzŭ Lu, the Bold, the former soldier, grumbled, and asked:

'Does a man of the higher order also have to suffer want?'

'The superior man bears want unshaken,' replied the Master, 'the inferior man in want becomes demoralized.'

Confucius also was a sportsman; he liked archery and he fished, but 'never with a net; and when shooting he did not aim at a resting bird'. At 19 he was married, in Chinese fashion, to a lady from the State of Sung. Their son, K'ung Li, was born the following year 531 B.C., but he is known by his other name, Po Yü, in *The Analects*, meaning The Carp, because the Duke of Lu, under whom Confucius was then serving, sent a present of a carp at the birth. It must be admitted that Confucius showed no sort of favouritism or perceptible affection towards his son who became a disciple too, beyond advising

him to study the Odes and the Rules of Ceremony when once they met in a hall, as another disciple, Ch'êng K'ang, elicited by questioning Po Yü. There is a tradition that, some twenty years later, Confucius had to divorce his wife, after he had begun his exile: but in the *Li Chi*, or Record of Rites, the account of the manner in which Po Yü, the son, bewailed his mother's death in 485 B.C., makes this tradition seem doubtful. Nevertheless, it is apparent, even in *The Analects*, that the son of his spirit, whom he calls by his surname Hui and whom we know as Yen Hui, was dearer to him than any son of his body. Yen Hui's virtue lay in putting into practice Confucius's teaching. This evidence of human affection in Confucius's character, however, attracts us, as does his constant sympathy with mourners. He once even ordered Tzû Kung to unyoke one of the horses from the carriage and present it to the family of a former

host as a contribution towards the funeral expenses. Tzŭ Kung objected; but the Master replied, 'I dislike the thought of my tears not being followed by practical sympathy.' In his old age, a pestilence fell upon his village, and he 'put on his Court robes and stood on the eastern steps', sharing the sacrificial procession and the anxieties of his fellows.

Already at the age of 22, his fame as a student had attracted to his side a number of followers, and he entered upon his career as founder and teacher of a school. It is a remarkable coincidence that in this same era Socrates was drawing pupils to himself in Greece, and that just as his gracious-spirited disciple Plato followed, so Confucius's brilliant disciple, Mencius, later expanded the Master's teachings with great illumination. One might also compare the position of Confucius in Chinese culture with that of Moses in Jewish eyes; as one who gave the laws

of Right Living. Confucius himself, with deep humility, refused to be considered an original thinker. He called himself a 'transmitter', declaring that his philosophy was based on the wisdom of the ancients, whom, as in *The Analects*, he constantly quotes. For him Right Living meant essentially the harmonizing by the Man of Virtue of his own personality into the social order, and work for its progress and his own. His method is to look constantly and modestly at the good example of parents and elders, then at the ancient wisdom of the past, and then to respect the ministers of state and the prince. His theory was that if a prince set his ministers a good example, they would do the same by the people, and all the land would follow virtue and peace. In short, he believed in the infectious power of good: but with him it started at the top of the social tree, and not with the fishermen and carpenters. When the minister Chi K'ang

Tzū asked his opinion on good government, the Master responded:

'If your aspirations are for good, Sir, the people will be good. The moral character of those in high position is the breeze, the character of those below is the grass. When the grass has the breeze upon it, it assuredly bends.'

The West has so long accepted the rather cynical dictum that a nation receives the government it deserves, that this entirely opposite view of the school of Confucius may well receive thought.

In 529 B.C. his mother died, and Confucius removed his father's body from its temporary interment to bury it with his mother's. The mound being four feet high over the tomb, he left the final details to his disciples and set off homewards. A violent storm came which partly broke down the mound, and his disciples arrived home late and had to explain the reason. He burst into tears, crying that they did

not build such poor mounds 'in olden times'. He had built this high mound, he explained, because he was 'a man of the north, south, east, and west', meaning that destiny might cause him to travel far in any direction from the resting-place of his parents. He kept the full three years mourning. One of the disciples, the cynic and sceptic Tsai Wo, who did not always please him, once asked whether one year's mourning for parents was not enough.

'Would you feel at ease, then, in eating good rice and wearing fine clothes?' asked the Master.

'I should,' was the reply.

'If you would feel at ease, then do so,' rejoined Confucius.

After Tsai Wo had gone, he exclaimed at his lack of feeling, asserting that 'only when a child is three years old does it leave its parents' arms', and the period of mourning should be three years also. Confucius, however, could realize the

duties of parents to children. When he became Chief Justice in Lu, he formed a habit of consulting those present at a case as to their opinion of it, and deciding according to the best opinion offered—a species of early consultation of a jury. On one occasion a father brought his refractory son for a punishment involving the death penalty. Confucius put both in prison and subsequently released both. On being remonstrated with by his prince, he replied:

‘When superiors fail in their duty, and yet propose to have their inferiors put to death, this is not right. This father has not taught his son to be filial.’

In the year 523 B.C. music began to play a large part in the cultivation of his spirit, though the instruments of his day would seem crude indeed to us. Both poetry and song were included; specially the composition of pieces for state occasions. The noted musician Hsiang came to Lu and

taught Confucius. There are references in *The Analects* to his courteously helping the 'bandmaster' to his seat, rather against the disciples' pride. But the bandmasters, like the musician of to-day in China, were usually blind. Music represented to his mind an effort of the spirit to interpret the harmony of the universe, which, according to his idea, could particularly be exemplified in the harmonious government of a state. He fulminated against the 'modern' light emotional music, and, like Plato, preferred the austere Doric strain of the ancients. When once asked about the administration of a state, he warned his interlocutor to 'avoid specious men, and the songs of Chêng', the modern music.

'I hate the way in which purple robs red of its lustre: I hate the way the airs of Chêng pervert correct music: and I hate the way in which sharp tongues overthrow both states and families!'

A few paragraphs in *The Analects* are not very intelligible to the Western reader, yet the events to which they refer are known to any scholar in China. One such praises a bandmaster Chih who migrated to Ch'i, while others of the Emperor's musicians who performed at each offering of his daily meals—the drummer and the player on the 'stone chimes'—migrated as far as an island in the sea. The Chinese reader realizes they are being praised because they left a licentious Court rather than debase their sacrificial art. Music affected Confucius profoundly. He heard the Shao music, with its appropriate stately posturings and dances, which interpreted The Accession to the Throne; and for three months afterwards, he says in *The Analects*, he was unconscious of the taste of meat. 'I did not imagine that Music had reached such perfection!'

In 518 B.C. a powerful minister of Lu,

Mêng I by name, gave orders on his death-bed that his son should be sent to study under Confucius. The advent of this young noble, with a relative, also a cadet of high birth, gave immediate prestige to the school of Confucius, and his fame grew. He was now 33. In *The Analects* he gives, towards the end of his life, a short account of his mental and spiritual progression.

The Master said: 1. 'At fifteen I set my mind upon wisdom. 2. At thirty I stood firm. 3. At forty I was free from doubts. 4. At fifty I understood the laws of Heaven. 5. At sixty my ear was still docile. 6. At seventy I could follow the 'desires of my heart without transgressing the right.'

It was about 518 B.C. also that Confucius received the great pleasure through these new disciples of a visit to the capital, which was then at Loyang, in the present province of Honan. Deeply interested in the imperial and temple rites, the ancient

music and ritual, he met those who could inform him thereon. He visited the grounds of the temples to Heaven and to Earth, and was greatly pleased with 'a metal statue of a man with three clasps on his mouth, and his back covered with an enjoyable homily on the duty of keeping a watch upon his lips', says Professor Legge! His chief wish was to meet Laotzū, the mystic philosopher, a very old man, his post being Keeper of the Imperial Archives. It is not quite certain, but probable, that the two met, and they seem to have talked freely. It is Ssü-ma Ch'ien, the great historian, who, in a famous passage, gives the account. As he avowedly preferred Laotzū to Confucius, he may be somewhat prejudiced. Confucius seems to have praised the past sages in his usual way.

'Those whom you talk about are dead,' said Laotzū, 'and their bones are mouldered to dust; only their words remain. . . . Put

away your proud air and many desires, your insinuating habit and wild will. These are of no advantage to you. This is all I have to tell you.'

Confucius is made to say concerning Laotzū:

'I know how birds can fly, how fishes swim, and how animals can be snared. But the runner may be snared, the swimmer may be hooked, and the flyer shot by the arrow. But there is the dragon! I cannot tell how he mounts on the wind through the clouds, and rises to heaven. To-day I have seen Laotzū, and can only compare him to the dragon!'

These two schools of thought have continued to sway Chinese minds ever since; and indeed Western thinkers face the same problem. Laotzū, the mystic, versed in the induction of trance and the escape of the spirit from fleshly bonds through breathing, something after the manner of Yoga in India, was the direct opposite of Confucius who felt deeply the call to

serve in this present life. Through all his subsequent wanderings, Confucius and his disciples were criticized by men who, following the way of Laotzū, turned hermit, and concerned themselves only to till a plot of land for bare sustenance. They accused him of talking to please people, of 'perching here and perching there', when driven to exile. One of them tried to seduce Tzū Lu, suggesting that it was useless attempting to stem the swelling torrents of destruction into which the world was rushing.

'As for you, instead of following a leader who flees from one to another, had you not better follow those who flee the world entirely?'

And he fell to raking in his seed without more ado. When Tzū Lu reported it, the Master replied:

'I cannot herd with birds and beasts, and if I may not associate with mankind, with whom am I to associate? Did right rule

prevail in the world, I should not be taking part in reforming it.'

He was wont to say that his knowledge was not intuitive but resulted from hard work and mental application. The advent of Buddhism into China a thousand years later reinforced the ascetics and mystics: after which for centuries the Confucian and the Buddhist philosophies often clashed, but sometimes intermingled. There have been famous Confucianists who were also Buddhist, and others who attacked Buddhism with wit and scepticism. Confucius himself evidently tried the esoteric way, but his practical spirit made nothing of it.

'I have spent the whole day without food and the whole night without sleep in order to meditate. It was of no use. It is better to learn!'

Confucius had no need to adopt the methods of others: indeed his own political and philosophical teaching drew large

numbers of listeners and followers. One tradition has it that three thousand came during the years of his success to inquire of him. But in 517 B.C. his Duke, Chao of Lu, asserted himself against the three powerful chieftains who had kept him in tutelage, taxed his revenues, and used him as figurehead. Unfortunately his revolt failed, and he had to flee, and seven years later died in exile. Confucius also left Lu for a neighbouring State whose duke would have offered him control of a district but was dissuaded by a jealous minister who considered Confucius a visionary. Eight years later Confucius returned to Lu where another representative of the ducal house, Ting, had been made chief of the state by the chieftains, although they themselves were now exploited by turbulent underlings. These chieftains are mentioned at times in *The Analects*, e.g. as assuming sacrificial and ducal rites to which they had no claim. In 501

B.C. Duke Ting appointed Confucius governor of Chung Tu district, and in a year, history says, he had produced a marvellous change for good. 'A thing dropped in the streets was not picked up.' Confucius became Chief of the Office of Works, then Chief Justice; he dismantled rebel strongholds, and took away power from the feudal lords, and exalted the sovereign. 'A transforming government went abroad. Dishonesty and dissolute-ness hid their heads: Loyalty and good faith became the characteristics of the men, and chastity and docility that of the women. Confucius became the idol of the people, and flew in songs through their mouths.'¹ At 56 he was Prime Minister. His wonderful achievements roused the fear and envy of a neighbour, the Prince of Ch'i, whose minister had already tried to abduct Duke Ting and would have done, but for the alertness of

¹ Legge's Introduction.

Confucius. The prince now tried other tactics. Under pretext of an alliance, he sent Duke Ting a present of eighty picked singing-girls, or courtesans, and a hundred and twenty thoroughbred horses, to tempt him from attention to state. At first these were lodged outside the city, Confucius strenuously opposing their acceptance. The minister Chi, however, went and looked upon them, and painted their attractions so enticingly that the Duke succumbed and took the women into his harem. For three days no state business was held, the great sacrifice soon afterwards was curtailed, and the Duke failed to send the sacrificial flesh to his ministers. Confucius was vanquished. He went out, with many a backward look, deep grief, and 'resisting footsteps' as his disciple Mencius puts it, to an exile which lasted thirteen years. His disciple, Tzǔ Lu, led him first to the capital of the State of Wei, where his brother-in-law was host.

Duke Ling there assigned him an annual income of sixty thousand measures of grain; but he was more dissipated than Duke Ting, and after ten months Confucius left for the State of Ch'êng. There were dangers on the road and they were attacked, and finally he returned to Wei, where, however, his chief obstruction was Nan-Tzü, the beautiful but wanton wife of the Duke, behind whom he had to drive out in the carriage. 'Lust in front, virtue behind', the people commented. He left for Sung State, passing through Ts'ao where Huan T'ui, the brother of one of his disciples, tried to kill him by having a tree pulled down on him and his disciples. The band of exiles hardly escaped, and fled in different directions. Tzü Kung, a devoted disciple, amused his Master later by repeating the description given by a peasant when they were inquiring his whereabouts, who ended that Confucius had looked as 'disconsolate as

the dog of a broken-down family!' 'How like! How like!' said Confucius with laughter; for he certainly did not lack a sense of humour. Indeed, on reading *The Analects*, one is struck by Confucius's good cheer. Chinese scholars for many centuries have considered him too sacrosanct to be amusing; but it is to be hoped that the present generation may now be allowed to savour the salt of his wit. He talked very freely with this faithful band of followers and spared his tongue not at all in his desire to disciple them to perfection. He pokes fun at the rashness of Tzǔ Lu, the former soldier, whose surname was Yu. Once, in jest, he said, 'My doctrines make no progress. I will get me upon a raft and float away upon the sea, and take Yu as companion'. Tzǔ Lu was preening himself upon this when Confucius added, 'Yu is fonder of daring than I; he also exercises no discretion!' 'It is only the very wisest and the very

stupidest who never change', he said on another occasion. Tsai Wo, the sceptic, put this problem: if someone said, 'there is a man in the well, the altruist, he supposed, would go after him'. Confucius outdid him in realism, and demurred that even an altruist would 'first make certain there really was a man down the well!' Tzū Kung once said piously, 'What I do not wish others to do to me, that also I wish not to do to them.' 'Tzū!' said the Master, 'that is a point to which you have not attained!' A certain man was recommended to him as 'thinking thrice before he took any action'. Confucius tersely replied, 'Twice is sufficient!' 'Of all people,' he says at one point, 'maids and servants are hardest to keep in your house. If you are friendly with them, they lose their deference; if you are reserved with them, they resent it.' He hated the greedy: 'how hard is the case of the man who stuffs himself with food

the livelong day', and suggested he would be better occupied playing checkers! One lazy disciple shocked him by sleeping all day. Another thought education was not an essential to a ruler, and Confucius sharply reduced his reasoning to an absurdity, ending, 'I hate glib people'. His disciple, Jan Ch'iu, by whose aid he was recalled eventually from exile, showed himself later as rapacious and militant, and Confucius old as he was then, lion-like lifted his head and said, 'You may beat the drums and attack him. He is no disciple of mine!' One of the most famous stories concerning Confucius is how, on the lonely side of Mt. T'ai, he heard the mourning wail of a woman. He sent Tzǔ Lu to ask why she sat there. 'My husband's father was killed here by a tiger, my husband also, and now my son has met the same fate.' 'Then why,' Confucius asked, 'do you dwell in so dreadful a place?'

'Because here,' she answered, 'there is no oppressive ruler.'

'Scholars,' he said to his disciples; 'remember this: oppressive rule is more cruel than a tiger.'

His ideas of good government were deeply absorbed by his best disciples. Duke Ai once said to Yu Jo, known later as the philosopher Yu Tzū and who was so like Confucius that it was proposed he be put in his place after his death: 'It is a year of dearth, and we have not revenue enough for our needs.' Yu Jo suggested that the taxes be diminished to one-tenth instead of the customary two-tenths. 'Why, with two-tenths I have still not enough, how could I manage with one-tenth?' 'If the people enjoy plenty,' was the rejoinder, 'with whom will the Prince share want? But if the people are in want, with whom will the Prince share plenty?' The Prince, it seems, must share his people's want as well as plenty.

Rarely have we record of an action that would not perhaps receive our approbation. From Sung Confucius went to Chén, staying there three years with the Warden of the Wall, till the State of Wu began to make war on Chén and Confucius had to leave for Wei. At the frontier he was seized at P'u by an officer in rebellion against the Duke of Wei, who only liberated Confucius on his taking a solemn oath not to proceed to Wei. Regaining his freedom, however, the Master continued to Wei, and being asked by his disciples whether it was right to break such an oath, replied: 'It was a forced oath. The spirits do not hear such.' On another occasion, he acted with deliberate insincerity. Ju Pei, an old scholar who had misbehaved, wished to see the Master. Confucius excused himself from receiving him 'on the ground of sickness; but when his messenger had gone out of the door, he took up his

harpsichord and began to sing, so that Ju Pei might hear!'

The long thirteen years of exile found him journeying from state to state but always firm in spirit. Duke Ling of Wei, to whose service Confucius returned now and again for default of any other, would receive him well enough but did not use his services. Confucius remarked to Jan Ch'iu on the growth of the population. 'What next should be done for them,' asked Jan Ch'iu. 'Enrich them,' was the reply; 'And what next?' continued Jan Ch'iu. 'Educate them,' was the Master's famous reply. He once sighed, 'Were a prince to employ me, in a twelvemonth something could be done, but in three years the work could be completed!' An official from the State of Chén invited him to office there, and Confucius was tempted; but the official was in rebellion against his chief, and honest Tzǔ Lu protested successfully against his

Master's acceptance. The peasants for whose benefit in truth he was undergoing this exile, were not grateful; and they criticized him in their rough way as the 'man who knows he cannot succeed and keeps on trying'. The recluses and hermits, sneering, told him it was all useless; while state after state put aside his counsels of peace and care for the people. Only this faithful band, lovers of wisdom, walked with him. Once we have a picture of them together in *The Analects*, when his heart swelled with gratification and happiness as he looked upon them; at Ming Tzü standing by his side, looking so calm in reserved strength, Tzü Lu so full of energy, and Jan Ch'iu and Tzü Kung so frank and fearless. He foretold that Tzü Lu would not die in his bed: neither did he, for he chose death rather than forsake in peril his feudal Chief.

In 492 B.C. the way seemed open for his return to his native state. The danc-

ing-girls and the horses had brought Duke Ting to the untimely end desired by their donor, and he had been dead three years: the minister Chi Huan, who had tempted the duke, had also died, but in remorse, and had charged his successor to recall Confucius. This official, Chi K'ang Tzǔ, however, sent instead for the disciple Jan Ch'iu, not too satisfactory a pupil. Yet he did so well that the minister inquired who had taught him the ways of government. Confucius, meanwhile, longing to return, left Duke Ling of Wei who was only inquiring of him how to make war, moved on to Ch'en and then to Ts'ai, to-day the provinces of Hupeh and Hunan. There he nearly starved through the machinations of officials. Yet he kept ever cheerful, playing on his lute and singing. For eight more years he thus wandered, sometimes welcomed but never given the chance to serve: even back to Wei where Duke Ling had died

and his wife had been murdered by her stepson and all was rebellion.

At last, when Confucius was 68, he was recalled home, B.C. 484. To the end, as Chu Hsi, or Chu Tzü, the first great commentator on *The Analects* puts it, 'Lu failed to make use of him, nor did he any longer seek to enter office'. Chi K'ang Tzü, the minister, who had recalled him, frequently consulted him concerning the art of government in general, but not to much effect. The next few years Confucius devoted to editing and writing an Introduction to the *Book of History*; to arranging the *Book of Rites and Ceremonies*; to classifying the Odes; and to setting in order the music, both of the temple and the court, for ceremonial purposes. Probably at this time, too, he supplied his disciple Tzêng Tzü with the material for his *Classic of Filial Piety*: and he studied for his own interest the *I Ching* or *Book of Changes*. Soon after his

return, his son Po Yü died, leaving a grandson Chi. Chi's son, Tzü Ssü, became a pupil of the philosopher and disciple Tsêng Tzü, and it was from Tsêng Tzü that Mêng Tzü, known to us as Mencius, the greatest follower, obtained his education. Three of these are responsible for the canon of the Four Books which have been the basis of Chinese education till the present era and the formative power of the Chinese character: Tsêng Tzü for the *Great Learning*, Tzü Ssü for the *Doctrine of the Mean* (or Way of Balanced Living), and Mencius for the Classic bearing his name, while *The Analects* are the fourth. The beloved disciple, Yen Yüan (or Hui, as the Master usually calls him, being his surname) died the year after Confucius's son, and his exceeding grief caused his other disciples to remonstrate. Confucius had hoped his mantle would fall upon Yen Hui. Once he remarked, as if for his own warning: 'Hui

was not one who gave me any assistance. He was invariably satisfied with whatever I said!' Two years later, the impetuous Tzǔ Lu died also in battle.

In the fifth year after his return from his long exile Confucius, aged 73, rose early one morning, with his hands clasped as customarily behind his back, and dragging his staff, and moving out of the door of the house, he crooned from one of the 'Odes which he had so much loved during life:

'The great mountain must crumble;
The strong beam must break;
And the wise man wither away like a plant.'

Tzǔ Kung heard and sadly asked: 'If the great mountain shall crumble, to whom shall I look up?' Next Confucius spoke to him concerning the position of his own corpse after death. It was to be placed between the two house pillars, as if the dead were both host and guest; and he ordained the last sacrifices and rites. He

then said, thinking as ever about his life-work for the state:

'No intelligent monarch arises; there is not one in the empire that will make me his master. My time has come to die.'

He returned to his couch and a week later he died on the fourth day of the eleventh month, 479 B.C.

When Tzū Lu once asked about man's duty to the spirits of the departed, Confucius replied: 'While still unable to do your duty to the living, how can you do your duty to the dead?' When Tzū Lu ventured to ask about death, the Master replied, 'Not understanding life, how can you understand death?' The Master years before had once been seriously ill, and Tzū Lu asked leave to have prayers offered. 'Is there authority for such a step?' Confucius asked. 'There is,' Tzū Lu replied; 'In the litanies for the dead it is said, "We pray to you, spirits celestial and terrestrial".' The Master answered,

'My praying has been for long.' He meant that his life of service and faith in the right was a prayer Heaven hears. On another occasion, when speaking of his unpopularity, he says: 'But does not Heaven know me?' And again, 'He who sins against Heaven has no where left for prayer.'

After his death began his glorification, which at first was offered his disciples; but they refused to take his place. Said Tzū Kung of the Master:

'He is the sun, the moon, which there is no way of climbing over, and though a man desire to cut himself off from them, what harm does he do to the sun or moon? . . . The impossibility of equalling our Master is like the impossibility of scaling a ladder and ascending to the skies.'

Confucius died in the family home in Ch'ü Fu, Shantung province, and his descendants were later raised to be dukes, so that there is a Duke Kung to-day. People still

make pilgrimages to the sacred grove. There is no shrine: but there is still his well: and there is a stylus, or stone, raised up, to which emperors have made obeisance, on which is written, 'Confucius, The Primal Sage'. A large figure of the Sage is seated in the beautiful old temple: and his disciples are ranged on either side: In 195 B.C. the founder of the Han dynasty offered an ox at his tomb and since then, till the emergence of the Chinese republic in 1911, annual sacrifices were made to Confucius. Each school-child raised his clasped hands in the morning on arrival to the little tablet with Confucius's name on a shelf in a corner of the room. Since 1911 his following has waned and waxed, and waned again. Some years ago the Four Books were relegated to university study and are no longer the main preoccupation of Chinese schools. But times change. There is now a return of interest to the great heritage of China's past treasury of

wisdom. We of the West may well ponder also, on the deep steadiness and cheerfulness of his spirit, on his faith in the Power that makes for Righteousness—even to the point of accepting bitter and long exile for its sake.

THE ANALECTS

The Analects, or *Conversations of Confucius*, were probably compiled after his death by followers of his two disciples Tsêng and Yü, referred to as 'philosophers' in the opening paragraphs. They are, in the main, his discourses with his disciples and inquirers, though some are also sayings of the disciples. The Emperor Ch'in Shih Huang, founding a new dynasty 213 B.C., ordered that all books should be burnt and all scholars buried alive, so that History might begin with himself. But his reign was short: and a few precious relics escaped. An ancient copy of *The Analects* was discovered

about 150 B.C. in a cranny of a wall of the house which had been occupied by Confucius himself, and another copy was found in a neighbouring state. Meanwhile the form of Chinese handwriting had altered from the antique 'tadpole' style of Confucian days to the present square characters, and the ancient books were indecipherable save to a few scholars. One such was the head of Confucius's own clan, and the king of the day ordered him to decipher his great ancestor's work: which he did. There are a few discrepancies between the two versions, but these are unimportant except to the scholar, and the Chinese text used for the present book is the one generally accepted.

There have been many schools of thought and commentators on *The Analects*: the best-known being Chu Hsi, or Chu Tzü, whose voluminous writings in the twelfth century A.D. were the crown of Chinese scholarship. *The Analects*

were first translated into Latin for the benefit of non-Chinese readers in 1687, by a Roman Catholic missionary: and later re-translated by Italian and French Fathers. In 1861 Dr. Legge, a Protestant missionary to China, later the first to hold the Chair of Chinese Language and Literature at Oxford University, published his magnificent translation of the whole of the Chinese Classics, including *The Analects*. In 1910, Professor Soothill, feeling that a more modern interpretation was desirable, published his translation of *The Analects*, together with the Chinese text, and full notes, comparing all the translations. He also was a Protestant missionary for many years in China and later succeeded to Dr. Legge's Chair at Oxford. It is his, this last translation, without the Chinese texts and with very abridged Notes, which the reader has before him in the present volume.

Professor Soothill died in 1935. It has been a great joy for me, his daughter, to have had the opportunity these last few months, while working on this book, to be again in the company of my father's mind in this interpretation of Confucius. At the same time, no one who walks also in spirit with his mighty protagonist can fail to be deeply impressed by the grandeur of such a Master. It has been a searching privilege to follow him with Tzŭ Kung and Yen Hui and Tsêng Tzŭ into exile, for the sake of good government: to hear him poke a little fun at Tzŭ Lu's over-boldness: 'to ramble under the trees by the Rain Altar', with him as an unseen, very humble, 'outside pupil', in the Chinese term; and to listen to this great scholar and gentleman discourse on life and social responsibilities, on Sincerity and Virtue.

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CHRONOLOGY

B.C.

- c. 2356. Emperor Yao, and
- 2255. Emperor Shun, the two great, good, semi-mythical first rulers.
- 2205. The Hsia Dynasty.
- 1766. The Shang, or Yin Dynasty.
- 1122. The Chou Dynasty, founded by King Wu, son of King Wên, to both of whom Confucius looked back as heroes. King Wu established the baronial fiefs, however, and in three centuries the Empire was reduced to a band of warring states.
- 800–729. Chêng K'ao Fu, Ancestor of Confucius.
- 710. Murder of his son, with whom the name K'ung began. His great-grandson moved from Sung State to Lu.
- c. 625–549. Shu Liang Ho, Father of Confucius.
- 551. BIRTH OF CONFUCIUS.
- 549. Death of his Father.
- 532. Married. Obtained office.
- 530. Began teaching.
- 529. Death of his Mother.
- 523. Studied music.

518. Heir of Mêng became his pupil. Probably visited the Capital and may have met Laotzü.
517. Followed his Duke into exile at Ch'i, for eight years.
516. Returned to Lu. Fifteen years out of office, but teaching.
509. Duke Chao died in exile. Duke Ting succeeded.

501. Became Magistrate of Chung Tu.

500. Minister of Crime, or Chief Justice.

498. Possibly Prime Minister.

496. Present of singing-girls to Duke Ting, who accepted.

CONFUCIUS WENT INTO THIRTEEN YEARS' EXILE. *Exile*

495. In Wei. Attacked in K'uang, on way to Sung.

494. In Ch'en three years.

492. Back to Wei. To Yellow River, and Chin.

491. To Ts'ai. In distress and starvation on the way.

490. In Ts'ai.

489. In Shê, and Ch'u.

488. Back to Wei, Duke Ling had died, and the state was in confusion.

485. Death of Confucius's wife.

483. RECALLED TO LU IN HIS 68TH YEAR.

482. Death of his son, Po Yü.

481. Death of Yen Hui, the beloved scholarly disciple.
480. Death of Tzü Lu, the bold disciple, in battle.
479. DEATH OF CONFUCIUS.
- 372-289. MENCIUS.

NOTE ON THE CONVERSATIONS

CONFUCIUS is said always to have answered the questions of his disciples according to their character and need.

Thus it is told, for instance, when Tzü Lu the soldier first sought him, Confucius asked him of what he was most fond. 'My long sword!' replied Tzü Lu. Confucius suggested that if he added culture to his present ability, he would be a more superior man. Tzü Lu replied: 'On the southern hill is a bamboo, straight by nature and that needs no bending: if you cut it down and use it, it will pierce the hide of a rhinoceros. What need is there of learning?' Replied the Master: 'Yes, but if you notch and feather it, barb and sharpen it, will it not penetrate much deeper?' Tzü Lu understood, and willingly submitted to be taught.

THE 36 DISCIPLES¹

1. Ch'êng K'ang, called usually *Tzü Ch'in*.
When his brother died, the wife and steward proposed to immolate some living persons to serve him in the shades. Tzü K'ang suggested none were better fitted than the wife and steward! No more was heard of the matter.
2. *Ch'i-tiao K'ai* pleased the Master for his modesty, V. v.
3. Ch'in Chang, or *Lao*. Nothing known of him except IX. vi.
4. Chung Yu, mostly called *Tzü Lu*, a famous disciple, like Peter for boldness, rashness, and honesty: a soldier by training and preferring his 'long sword' to all else till his Master won him to education. Confucius often smiles at his remarks. He died in battle rather than desert his feudal lord.
5. Chü Yüan, called *Chü Po Yü*, an officer in Wei who had lodged the Master during the exile and become a disciple.
6. *Fan Hsü*, or *Fan Ch'ih*, a young soldier,

¹ The name in italics is that which is most used in The Analects, and under which name the disciple can be found in the Index to this book.

who drove the Master's chariot at times and questioned him.

7. Fu-Pu Ch'i, called *Tzü Chien*, who succeeded in bringing good administration to a township by considering men as men, not only labourers.
8. *Jan Ch'iu*, or *Tzu Yu*, or just *Ch'iu*, whom Confucius calls 'a man of much proficiency' and who was the means of his recall to Lu: but who gave way to the greed and military desires of Duke Ai and the Minister, Chi K'ang *Tzü*, and won the Master's disapproval on several occasions.
9. *Jan Kêng*, or *Po Niu*, appointed to govern Chung Tu, formerly governed by Confucius, through the influence of Confucius himself.
10. *Jan Yung*, called *Chung Kung*, a fine character though his father was noted for his meanness, VI. iv. Kinsman to the two preceding.
11. *Ju Pei*, a former disciple who had given offence, and whom the Master refused to receive, XVII. xx.
12. *Kao Ch'ai*, or *Tzü Kao*, 'dwarfish and ugly, but of great worth and ability'. *Tzü Lu* had him appointed the Governor of Pi, a border town, XI. xxiv.

13. *Kung-hsi Ch'ih*, or *Tzü Hua* or *Ch'ih*: noted for his knowledge of the Rites.
14. *Kung-yeh Ch'ang*, who had been wrongfully imprisoned; a good man to whom Confucius gave his daughter as wife.
15. *Kung-po Liao*, known only for his slandering *Tzü Lu*.
16. *K'ung Li*, or *Po Yü*, son of Confucius.
17. *Lin Fang*: all that is known of him is in III. iv and vi.
18. *Min Sun*, or *Min Tzü Chien*, noted for purity and filial affection.
19. *Nan-kung Kua*, or *Nan Yung*, to whom Confucius gave his elder brother's daughter as wife. When the palace of Duke Ai was on fire, and others thought only of saving goods, he saved the library, thus preserving the Annals of the Chou Dynasty, and other antiquities.
20. *Pu Shang*, or *Tzü Hsia*. When his son died, he nearly wept himself blind, but lived to a great age, and presented copies of the Classics to Prince Wêng of Wei in 406 B.C. An exact scholar, but lacking width of scholarship.
21. *Shên Ch'êng* has left no trace, except that he was strong and passionate, V. ix.
22. *Ssü-ma Kêng*, brother of the bad official

Huan Ti who tried to have Confucius killed.

23. *Tan-t'qi Mieh-ming*, so ugly that at first Confucius was repelled. Later he had three hundred disciples, and his memory is revered still in Kiangsu, VI. xii.
24. Tsai Yü, or Tzü Wo, or *Tsai Wo*, took part in a rising which caused Confucius to be ashamed of him: argues several times with the Master; a cynic.
25. Tsêng Shên, or *Tsêng Tzü*, or Shên, as Confucius sometimes calls him, is one of the most famous disciples. Of wide learning, pleasing in appearance, noble and dignified, solid in virtue, and of impressive speech: so says Tzü Kung. His love for his parents was phenomenal. As a boy, gathering fuel on the hills, he once realized that his mother needed him greatly. She had bitten her finger, to call him, in default of other means, and he felt the pain! Every time he read the mourning rites, he was moved to tears. He composed the Classic of Filial Piety, probably under Confucius's direction, edited the Great Learning, and may have composed ten books of the Book of Rites.

26. *Tsén Tien*, father of Tsêng Tzü, who loved peaceful joys, V. xxiv.
27. *Tso-ch'iu Ming* is considered rather a predecessor than a disciple of the Sage, though his tablet is with the disciples in the temples, V. xxiv.
28. Tuan-mu Tzü, or *Tzü Kung*, a fine disciple, said to have risen from poverty to affluence through his abilities, and of such diplomatic talents that tradition says he saved the state of Lu from the machinations of the more powerful state of Ch'i. He was so devoted to the Master that he remained at his grave three years with the other disciples, and three years after that.
29. Tuan-sun Shih, or *Tzü Chang*, noted for his humility and diligence.
30. *Tzu-fu Ching-po*, an officer of Lu, of whom little is known.
31. *Wu-ma Shih*, thirty years younger than Confucius, but little known.
32. *Yen Hui*, or Yen Yüan, Tzü Yüan, or often called Hui by Confucius, the beloved disciple, an unostentatious scholar, white-haired at 29 through hard study. Confucius bewailed him so much at his death that the disciples remonstrated.

33. *Yen Wu Yao*, father of Yen Yüan, and of poor family circumstances.
34. Yen Yen, or *Tzŭ Yu*, distinguished for his literary acquirements. He reformed the people of Wu Ch'êng by civilizing arts, and was commended by the Master.
35. Yu Jo, or *Tzŭ Yu*, but later known as the philosopher Yu Tzŭ, was noted for his good memory and love of antiquity. He resembled in voice and appearance the Master so closely that, when Confucius died, the disciples proposed to put him in Confucius's place. Along with the disciples of Tsêng Tzŭ, his followers are credited with the compilation of *The Analects*.
36. Yüan Hsien, or *Yüan Ssŭ*, noted for his purity of purpose, modesty, and happiness despite poverty.

DRAMATIS PERSONAE

CONFUCIUS, called THE MASTER usually, but sometimes referred to by his official name of CHUNG NI, or the MASTER K'UNG. Usually called CH'IU when he speaks of himself.

His 36 Disciples: 'The ten discerning ones' are his main interlocutors, though all take some share.

References are made to:

Duke Ling of Wei, with his beautiful dissolute wife, Nan-Tzü.

Duke Ting of Lu, whose acceptance of the 80 courtesans drove Confucius out of the State of Lu.

Duke Ai of Lu, who reigned when Confucius was recalled to Lu.

Duke of Shê, a very small state, who had arrogated to himself the title.

Duke Ching of Ch'i, who was too old to reform. Various Ministers of State, chief of whom are: Chi K'ang Tzu, who recalled first Jan Ch'iu, then the disciples, from exile, and later Confucius. An inquirer as to good government, but not a very good practiser.

Huan T'ui, brother of a disciple, but who had tried to have Confucius killed by a falling tree during the exile.

lx *DRAMATIS PERSONAE*

Hui of Liu-hsia, an incorruptible judge.

Tsang Wen Chung, Prime Minister of Lu,
jealous of Hui.

Various Clans and Chiefs, e.g. House of Chi,
who arrogated to themselves rites due only
to emperors or dukes.

A few Admirers and Inquirers, but more
Critics, the Ascetics, and Recluses; also
Peasants.

Also references to:

The Emperors Yao, Shun, and Yu, the first
great semi-mythical emperors, who engineered
the waterways, founded the Calendar,
the family system, and instituted laws.

Duke (or King) Wen of Chou who was the
faithful Regent of the infant son of his great
brother King Wu: both kings, Wêng and Wu,
being of much nobility, intelligence, and
learning.

Ancient Worthies, such as P'eng and the two
Princes Po I and Shuh Ch'i, who starved to
death rather than be disloyal even to a bad
ruler.

Asterisks in the text denote explanatory notes at the
end of the book.

Names left without asterisk denote disciples of
Confucius.

VOLUME I

BOOK I

CONCERNING FUNDAMENTAL PRINCIPLES

CHAPTER I

1. The Master said: 'Is it not indeed a pleasure to acquire knowledge and constantly to exercise oneself therein? 2. And is it not delightful to have men of kindred spirit come to one from afar? 3. But is not he a true philosopher who, though he be unrecognized of men, cherishes no resentment?'

CHAPTER II

1. The philosopher Yu* said: 'He who lives a filial life, respecting the elders, who yet is wishful to give offence to those above him, is rare; and there has never been any one unwishful to offend those above him, who has yet been fond of creating disorder. 2. The true philosopher

devotes himself to the fundamentals, for when those have been established right courses naturally evolve; and are not filial devotion and respect for elders the very foundations of an unselfish life?

CHAPTER III .

The Master said: 'Artful speech and an ingratiating demeanour rarely accompany virtue.'

" CHAPTER IV

The philosopher Tsêng* said: 'I daily examine myself on three points,—In planning for others have I failed in conscientiousness? In intercourse with friends have I been insincere? And have I failed to practise what I have been taught?'

CHAPTER V

The Master said: 'To conduct the government of a State of a thousand chariots there must be religious attention to business and good faith, economy in expendi-

ture and love of the people, and their employment on public works at the proper seasons.'

CHAPTER VI

The Master said: 'When a youth is at home let him be filial, when abroad respectful to his elders; let him be circumspect and truthful and, while exhibiting a comprehensive love for all men, let him ally himself with the good. Having so acted, if he have energy to spare, let him employ it in polite studies.'

CHAPTER VII

Tzū Hsia said: 'He who transfers his mind from feminine allurement to excelling in moral excellence; who in serving his parents is ready to do so to the utmost of his ability; who in the service of his prince is prepared to lay down his life; and who in intercourse with his friends is sincere in what he says,—though

others may speak of him as uneducated,
I should certainly call him educated.'

CHAPTER VIII

1. The Master said: 'A scholar who is not grave will not inspire respect, and his learning will therefore lack stability. 2. His chief principles should be conscientiousness and sincerity. 3. Let him have no friends unequal to himself. 4. And when in the wrong let him not hesitate to amend.'

CHAPTER IX

The philosopher Tsêng said: 'Solicitude on the decease of parents, and the pursuit of this for long after, would cause an abundant restoration of the people's morals.'

CHAPTER X

Tzû Ch'in inquired of Tzû Kung saying:
'When the Master arrives at any State he

always hears about its administration. Does he ask for this information, or, is it tendered to him?' 2. 'The Master,' said Tzū Kung, 'is benign, frank, courteous, temperate, deferential and thus obtains it. The Master's way of asking,—how different it is from that of others!'

CHAPTER XI

The Master said: 'While a man's father lives, mark his tendencies; when his father is dead, mark his conduct. If for three years he does not change from his father's ways, he may be called filial.'

CHAPTER XII

1. The philosopher Yu said: 'In the usages of decorum it is naturalness that is of value. In the regulations of the ancient kings this was the admirable feature, both small and great deriving therefrom. 2. But there is a naturalness that is not permis-

sible; for to know to be natural, and yet to be so beyond the restraints of decorum is also not permissible.'

CHAPTER XIII

The philosopher Yu said: 'When you make a promise consistent with what is right, you can keep your word. When you show respect consistent with good taste, you keep shame and disgrace at a distance. When he in whom you confide is one who does not fail his friends, you may trust him fully.'

CHAPTER XIV

'The Master said: 'The scholar who in his food does not seek the gratification of his appetite, nor in his dwelling is solicitous of comfort, who is diligent in his work, and guarded in his speech, who associates with the high-principled, and thereby directs himself aright,—such a one may really be said to love learning.'

CHAPTER XV

1. 'What do you think,' asked Tzŭ Kung, 'of the man who is poor yet not servile, or who is rich yet not proud?' 'He will do,' replied the Master, 'but he is not equal to the man who is poor and yet happy, or rich and yet loves courtesy.' 2. Tzŭ Kung remarked: 'The Ode says this is

Like cutting, then filing;

Like chiselling, then grinding.

That is the meaning of your remark, is it not?' 3. 'Tz'ŭ!' said the Master. 'Now indeed I can begin to talk with him about the Odes, for when I tell him the premise he knows the conclusion.'

CHAPTER XVI

The Master said: 'I will not grieve that men do not know me; I will grieve that I do not know men.'

BOOK II

CONCERNING GOVERNMENT

CHAPTER I

The Master said: ‘He who governs by his moral excellence may be compared to the pole-star, which abides in its place, while all the stars bow towards it.’

CHAPTER II

The Master said: ‘Though the Odes number three hundred, one phrase can cover them all, namely, “With purpose undiverted”.’

CHAPTER III

1. The Master said: ‘If you govern the people by laws, and keep them in order by penalties, they will avoid the penalties, yet lose their sense of shame. 2. But if you govern them by your moral excellence, and keep them in order by your dutiful

conduct, they will retain their sense of shame, and also live up to this standard.'

CHAPTER IV

1. The Master said: 'At fifteen I set my mind upon wisdom. 2. At thirty I stood firm. 3. At forty I was free from doubts. 4. At fifty I understood the laws of Heaven. 5. At sixty my ear was docile. 6. At seventy I could follow the desires of my heart without transgressing the right.'

CHAPTER V

1. When Mêng I Tzü* asked what filial duty meant, the Master answered: 'It is not being disobedient.' 2. Afterwards when Fan Ch'ih was driving him the Master told him, saying: 'Mêng Sun asked me what filial piety meant, and I replied "Not being disobedient." ' 3. Fan Ch'ih thereupon asked, 'What did you mean?' The Master answered: 'While parents

live serve them rightfully; when they are dead bury them with filial rites, and sacrifice to them with proper ordinances.'

CHAPTER VI

When Mêng Wu Po* asked what filial duty meant the Master answered: 'Parents should only have anxiety when their children are ill.'

CHAPTER VII

When Tzü Yu asked the meaning of filial piety the Master said: 'The filial piety of the present day merely means to feed one's parents; but even one's dogs and horses receive their food;—without reverence wherein lies the difference?'

CHAPTER VIII

When Tzü Hsia asked the meaning of filial piety the Master said: 'The behaviour is the difficult matter. When

anything is to be done, then the young should undertake the burden of it; when there is wine and food, then they should serve them to their seniors. But is this alone to be considered filial piety?’

CHAPTER IX

The Master said: ‘I could talk to Hui* for a whole day and, as if he were stupid, he never raised an objection; but when he withdrew and I examined into his conduct when not with me, I nevertheless found him fully competent to demonstrate what I had taught him. Hui! he was not stupid.’

CHAPTER X

1. The Master said: ‘Observe what he does; 2. look into his motives; 3. find out in what he is at peace. 4. Can a man hide himself? Can a man hide himself?’

CHAPTER XI

The Master said: ‘He who keeps on re-

viewing his old and acquiring new knowledge may become a teacher of others.'

CHAPTER XII

The Master said: 'The higher type of man is not a machine.'

CHAPTER XIII

On Tzū Kung asking about the nobler type of man the Master said: 'He first practises what he preaches and afterwards preaches according to his practice.'

CHAPTER XIV

The Master said: 'The nobler type of man is broad-minded and not prejudiced. The inferior man is prejudiced and not broad-minded.'

CHAPTER XV

The Master said: 'Learning without thinking is useless. Thinking without learning is dangerous.'

CHAPTER XVI

The Master said: 'To devote oneself to irregular speculations is decidedly harmful.'

. CHAPTER XVII

The Master said: 'Yu!* Shall I teach you the meaning of knowledge? When you know a thing to recognize that you know it; and when you do not, to know that you do not know,—that is knowledge.'

CHAPTER XVIII

1. Tzū Chang was studying with a view to preferment. 2. The Master said to him: 'Hear much, be reserved in what causes you doubt, and speak guardedly of the rest; you will then suffer little criticism. See much, be reserved in what seems imprudent, and act guardedly as to the rest; you will then have few regrets. With little for criticism in your speech, and

little to regret in your conduct,—herein you will find preferment.'

CHAPTER XIX

Duke Ai* inquired saying: 'What should I do to insure the contentment of the people?' 'If you promote the upright and dismiss the ill-doer,' replied Confucius, 'the people will be contented; but if you promote the ill-doer and dismiss the upright, the people will be discontented.'

CHAPTER XX

When Chi K'ang Tzŭ* asked how to inspire the people with respect and loyalty, so that they might be mutually emulous (for the welfare of the state), the Master said: 'Lead them with dignity and they will also be dutiful; be filial and kind and they will be loyal; promote those who excel and teach the incompetent, and they will encourage each other.'

CHAPTER XXI

1. Some one addressed Confucius with the remark: 'Why, Sir, are you not in the public service?' 2. The Master answered: 'Does not the *Book of History* say concerning filial duty,—“But one's duty as a son and friendliness to one's brethren are shown forth in the public service?” These then are also public service. Why should your idea alone be considered as constituting public service?'

CHAPTER XXII

The Master said: 'A man who is without good faith—I do not know how he is to manage! How can a waggon without its yoke-bar for the ox, or a carriage without its collar-bar for the horses, be made to move?'

CHAPTER XXIII

1. Tzū Chang asked whether the condition of things ten ages hence could be

foreknown.

2. The Master answered: 'The Yin dynasty perpetuated the civilization of the Hsia; its modifications and accretions can be known. The Chou perpetuated the civilization of the Yin, and its modifications and accretions can be known. Whatever others may succeed the Chou, their character, even a hundred ages hence, can be known.'

CHAPTER XXIV

1. The Master said: 'To sacrifice to a spirit of an ancestor not one's own is sycophancy. 2. To see the right and not do it is cowardice.'

VOLUME II
BOOK III

*THE EIGHT DANCERS: CONCERNING
MANNERS AND MORALS*

CHAPTER I

Confucius said of the head of the House of Chi,* who had eight rows of dancers performing in his Temple: ‘If he can bear to do this, what can he not bear to do?’

CHAPTER II

The members of the three great Houses of Lu* used the Yung Ode at the removal of the sacrifices. The Master said:

‘“Assisted by princes and noblemen,
Solemnly stands the Son of Heaven,”—
What application can this have in the hall
merely of the three Families?’

CHAPTER III

The Master said: ‘A man who is not virtuous, what has he to do with worship?’

A man who is not virtuous, what has he to do with the music of the temple?’

CHAPTER IV

1. Lin Fang* asked what was the chief principle in observances of ritual. 2. The Master answered: ‘A great question indeed!, 3. In ceremonies in general, it is better to be simple than lavish: and in the rites of mourning, heart-felt distress is better than observance of detail.’

CHAPTER V

The Master said: ‘The tribes of the east and north have their princes; and are not, like all our great land, without leaders.’

CHAPTER VI

When the chief of the Chi family was going to sacrifice on Mount T'ai,* the Master addressing Jan Yu said: ‘Can you not save him from this sin?’ ‘I cannot,’ he

replied. ‘Alas!’ said the Master, ‘is that not saying that the Spirit of Mount T’ai is not equal to that of Lin Fang?’

CHAPTER VII

The Master said: ‘A gentleman never contends in anything he does—except perhaps in archery. Even then, he bows to his rival and yields him the way as they ascend the pavilion; in like manner he descends and offers him the penalty cup,—in his contentions he is still a gentleman.’

CHAPTER VIII

i. Tzŭ Hsia asked: ‘What is the meaning of the passage,*—

“As she artfully smiles
What dimples appear!
Her bewitching eyes
Show their colours so clear.
Ground spotless and candid
For tracery splendid!”?

2. 'The painting comes after the ground-work,' answered the Master.

3. 'Then manners are secondary?' said Tzŭ Hsia. ' 'Tis Shang* who unfolds my meaning,' replied the Master. 'Now indeed, I can begin to discuss the poets with him.'

CHAPTER IX

The Master said: 'I can describe the civilization of the Hsia dynasty, but the descendant State of Ch'i does not yield adequate documentation. I can describe the civilization of the Yin dynasty, but the descendant State of Sung does not yield adequate documentation. And all because of the deficiency of their records and wise men. Were those sufficient, then I could confirm my views.'

CHAPTER X

The Master said: 'At the Quinquennial Sacrifice in the Lu Ancestral Temple,

after the libation has been sprinkled,[•] I have no further wish to look on.'*

CHAPTER XI

When some one asked the meaning of the Quinquennial Sacrifice, the Master replied: 'I do not know. He who knew its meaning, would he not find himself in regard to the whole Empire as if he were looking upon this?'—pointing to his palm.*

CHAPTER XII

1. He sacrificed to his forefathers as if they were present; he sacrificed to the gods as if the gods were present. 2. The Master said: 'For me not to be present at a sacrifice is as if I did not sacrifice.'

CHAPTER XIII

1. Wang-sun Chia* inquired: 'What is the meaning of the saying, "It is better to pay court to the god of the Hearth than to the

god of the Hall"?'. 2. 'Not so,' answered Confucius, 'He who sins against Heaven has nowhere left for prayer.'

CHAPTER XIV

The Master said: 'Chou had the advantage of surveying the two preceding dynasties. How full was its culture! I follow Chou dynasty ideas.'

CHAPTER XV

When the Master first entered the Grand Temple he asked about everything, whereupon some one remarked: 'Who says the son of the man of Tsou knows the correct forms? On entering the Grand Temple he asks about everything.' The Master hearing of it remarked: 'This too is correct form.'

CHAPTER XVI

The Master said: 'In archery piercing the target is not the essential, for men are

not of equal strength. Such was the rule of yore.'

CHAPTER XVII

1. Tzŭ Kung wished to dispense with the live sheep presented in the Ducal Temple at the announcement of the new moon.
2. The Master said: 'T'zŭ! You care for the sheep. I care for the ritual.'

CHAPTER XVIII

The Master said: 'If one were to serve one's prince with perfect homage, people to-day would deem it sycophancy.'

CHAPTER XIX

When Duke Ting* asked how a prince should employ his ministers, and how ministers should serve their prince, Confucius replied saying: 'A prince should employ his ministers with courtesy. A minister should serve his prince with loyalty.'

CHAPTER XX

The Master said: 'The Kuan Chu Ode* is passionate without being sensual, is plaintive without being morbid.'

CHAPTER XXI .

1. When Duke Ai asked Tsai Wo* concerning the altars to the tutelary deities of the land, 2. Tsai Wo responded: 'The sovereign of Hsia adopted the pine, the men of Yin the cypress, but the men of Chou the chestnut, intimating that the people should stand in dread.' 3. On the Master hearing of this he said: 'When a deed is done it is useless to discuss it, when a thing has taken its course it is useless to remonstrate, what is past and gone it is useless to blame.'

CHAPTER XXII

1. The Master said: 'The calibre of Kuan Chung's* mind was but limited!' 2. Some

one observed: 'Do you mean that Kuan Chung was economical?' 3. 'Kuan,' he replied, 'maintained his San Kuei palace, and the members of his staff performed no double duties,—how can he be considered economical?' 4. 'But surely Kuan Chung understood etiquette?' 5. 'The prince of a state,' said Confucius, 'has a screen to mask his gate,—Kuan too had his gate-screen. Princes of state, when two of them have a friendly meeting, use a stand for their inverted pledge-cups,—Kuan too used such a cup-stand. If Kuan understood etiquette, who does not understand it?'

CHAPTER XXIII

The Master discoursing to the state Band Master of Lu on the subject of music said: 'The art of music may be readily understood. The attack should be prompt and united, and as the piece proceeds it should do so harmoniously, with clear-

ness of tone, and continuity of time, and so on to its conclusion.'

CHAPTER XXIV

The Officer in charge of the frontier town of I requested an interview, saying: 'Whenever a man of virtue has come here I have never failed to obtain an interview,' —whereupon the followers of the Sage introduced him. On coming out he observed: 'Why do you grieve, gentlemen, over this loss of office? The Empire for long has been without light and leading; but Heaven is now going to use your Master as an arousing tocsin.'

CHAPTER XXV

The Master spoke of the Shao* music as perfectly beautiful in form and perfectly good in its influence. He spoke of the Wu* music as perfectly beautiful in form but not perfectly good in its influence.

CHAPTER XXVI

The Master said: ‘High station filled without magnanimity, religious observances performed without reverence, and “mourning” conducted without grief,—from what standpoint shall I view such ways?’

BOOK IV *CONCERNING VIRTUE*

CHAPTER I

The Master said: 'It is the moral character of a neighbourhood that constitutes its excellence, and how can he be considered wise who does not elect to dwell in moral surroundings?'

CHAPTER II

The Master said: 'A man without virtue cannot long abide in adversity, nor can he long abide in happiness; but the virtuous man is at rest in virtue, and the wise man covets it.'

CHAPTER III

The Master said: 'Only the virtuous are competent to love or to hate men.'

CHAPTER IV

The Master said: 'He who has really set his mind on virtue will do no evil.'

CHAPTER[•] V

1. The Master said: 'Wealth and rank are what men desire, but unless they be obtained in the right way they may not be possessed. Poverty and obscurity are what men detest; but unless prosperity be brought about in the right way, they are not to be abandoned. 2. If a man of honour forsake virtue how is he to fulfil the obligations of his name? 3. A man of honour never disregards virtue, even for the space of a single meal. In moments of haste he cleaves to it; in seasons of peril he cleaves to it.'

CHAPTER VI

1. The Master said: 'I have never seen one who loved virtue, nor one who hated what was not virtuous. He who loved virtue would esteem nothing above it; and he who hated what is not virtuous would himself be so virtuous that he

would allow nothing evil to adhere to him. 2. Is there any one able for a single day to devote his strength to virtue? I have never seen such a one whose ability would be sufficient. 3. If perchance there be such I have never seen him.'

CHAPTER VII

The Master said: 'A man's faults all conform to his type of mind. Observe his faults and you may know his virtues.'

CHAPTER VIII

The Master said: 'He who heard the truth in the morning might die content in the evening.'

CHAPTER IX

The Master said: 'The student who aims at wisdom, and yet who is ashamed of shabby clothes and poor food, is not yet worthy to be discoursed with.'

CHAPTER X

The Master said: 'The wise man in his attitude towards the world has neither predilections nor prejudices. He is on the side of what is right.'

CHAPTER XI

The Master said: 'The man of honour thinks of his character, the inferior man of his position. The man of honour desires justice, the inferior man favour.'

CHAPTER XII

The Master said: 'He who works for his own interests will arouse much animosity.'

CHAPTER XIII

The Master said: 'Is a prince able to rule his country with courtesy and deference, —then what difficulty will he have? And if he cannot rule his country with cour-

tesy and deference, what use are the forms of courtesy to him?’

CHAPTER XIV

The Master said: ‘One should not be concerned at lack of position, but should be concerned about what will fit him to occupy it. One should not be concerned at being unknown, but should seek to be worthy of being known.’

CHAPTER XV

1. The Master said: ‘Shên!* My teaching contains one all-pervading principle.’ ‘Yes,’ replied Tsêng Tzû. 2. When the Master had left the room the disciples asked, ‘What did he mean?’ Tsêng Tzû replied, ‘Our Master’s teaching is simply this: Conscientiousness within and consideration for others.’

CHAPTER XVI

The Master said: ‘The wise man is in-

formed in what is right. The inferior man is informed in what will pay.'

CHAPTER XVII

The Master said: 'When you see a man of worth, think how to rise to his level. When you see an unworthy man, then look within and examine yourself.'

CHAPTER XVIII

The Master said: 'In his duty to his parents a son may gently remonstrate with them. If he see that they are not inclined to yield, he should be increasingly respectful but not desist, and though they deal hardly with him he must not complain.'

CHAPTER XIX

The Master said: 'While a father or mother are alive, a son should not travel far. If he travel he must have a stated destination.'

CHAPTER XX

The Master said: 'If for three years a son does not change from his father's ways, he may be called filial.'

CHAPTER XXI

The Master said: 'The age of one's parents should ever be kept in mind, as an occasion at once for joy and for fear.'

CHAPTER XXII

The Master said: 'The men of old were reserved in speech out of shame lest they should come short in deed.'

CHAPTER XXIII

The Master said: 'The self-restrained seldom err.'

CHAPTER XXIV

The Master said: 'The wise man desires to be slow to speak but quick to act.'

CHAPTER XXV

The Master said: 'Virtue never dwells alone; it always has neighbours.'

CHAPTER XXVI

Tzū Yu said: 'In serving one's prince importunity results in disgrace; as importunity between friends results in estrangement.'

VOLUME III

BOOK V

CONCERNING CERTAIN DISCIPLES AND OTHERS

CHAPTER I

1. The Master said of Kung Yeh Ch'ang* that he was a suitable man to marry, for though he had been in prison it was through no wrong-doing of his. So he gave him his own daughter to wife. 2. The Master said of Nan Yung* that when the country was well governed he would not be set aside, and when the country was ill governed he would escape suffering and death. So he gave him his elder brother's daughter to wife.

CHAPTER II

The Master said of Tzŭ Chien: 'An honourable man indeed is such a one as he! Were the state of Lu without men

of honour how could he have acquired this excellence?’

CHAPTER III

Tzū Kung asked: ‘What is your opinion of me?’ ‘You are a vessel,’ said the Master. ‘What sort of a vessel?’ he asked. ‘A jewelled temple-vessel’ was the reply.

CHAPTER IV

1. Some one remarked: ‘A virtuous man is Yung, but he is not ready of speech.’
2. ‘What need has he of ready speech?’ said the Master. ‘The man who is always ready with his tongue to others will often be disliked by them. I do not know about his virtue, but what need has he of ready speech?’

CHAPTER V

The Master wanted to engage Ch'i-tiao K'ai in office, but he replied: ‘I still lack confidence for this.’ Whereat the Master was pleased.

CHAPTER VI

The Master said: 'My doctrines make no progress. I will get me on a raft and float away upon the sea! If any one accompanies me will it not be Yu?' Tzŭ Lu on hearing this was pleased; whereupon the Master said: 'Yu is fonder of daring than I; he also exercises no discretion.'

CHAPTER VII*

1. Mēng Wu Po* asked whether Tzŭ Lu was a man of virtue. The Master answered: 'I do not know.' 2. On his repeating the question the Master said: 'Yu! In a kingdom of a thousand chariots he might be appointed to the administration of its levies, but I do not know about his virtue.' 3. 'What about Ch'iu?' he asked, to which the Master replied: 'Ch'iu! Over a city of a thousand families, or a household of a hundred chariots, he might be appointed as con-

troller; but I do not know about his virtue.' 4. 'And what about Ch'ih?' he asked. 'Ch'ih!' said the Master. 'Girded with his sash and standing in a Court, he might be appointed to converse with its guests; but I do not know about his virtue.'

CHAPTER VIII*

1. The Master addressing Tzŭ Kung said: 'Which is the superior, you or Hui?'
2. 'How dare I look at Hui?' he answered; 'Hui hears one point and from it apprehends the whole ten. I hear one point and apprehend a second therefrom.'
3. The Master said: 'You are not equal to him, I grant you, you are not equal to him.'

CHAPTER IX*

1. Tsai Yü spending the daytime in sleep, the Master said: 'Rotten wood is unfit for carving, and a wall of dirt unfit for plastering. As to Yü,—what is the use of

reproving him!' 2. 'Formerly,' he continued, 'my attitude towards others was to hear what they said and give them credit for their deeds. Now my attitude towards others is to listen to what they say and note what they do. It is through Yü that I have made this change.'

CHAPTER X

The Master said: 'I have never seen a man of strong character.' Some one remarked, 'There is Shên Ch'êng.' 'Ch'êng!' said the Master. 'He is under the influence of his passions, and how can he be possessed of strength of character?'

CHAPTER XI

Tzŭ Kung said: 'What I do not wish others to do to me, that also I wish not to do to them.' 'Tz'ŭ!' observed the Master, 'that is a point to which you have not attained.'

CHAPTER XII

Tzŭ Kung said: 'Our Master's culture and refinement all may hear; but our Master's discourse on the nature of man and the laws of heaven it is not given to all to hear.'

CHAPTER XIII

When Tzŭ Lu heard any precept and had not yet been able to put it into practice, he was only afraid lest he should hear some other.

CHAPTER XIV

Tzŭ Kung asked: 'On what ground has K'ung Wên Tzŭ* received his posthumous title of Wên?' 'He was clever and fond of learning,' replied the Master, 'and he was not ashamed to seek knowledge from his inferiors;—that is why he has been styled "Cultured".'

CHAPTER XV

The Master remarked of Tzŭ Ch'an* that

he had four of the Ideal Man's characteristics;—in his personal conduct he was serious, in his duty to his superior he was deferential, in providing for the people he was beneficent, and in directing them he was just.

CHAPTER XVI

The Master said: ‘Yen P’ing Chung* was gifted in the art of friendship. Whatever the lapse of time, he maintained towards his friends the same consideration.’

CHAPTER XVII

The Master said: ‘Tsang Wên Chung* kept a large tortoise in an edifice, on whose pillar-tops were representations of hills, and on its king-posts of water plants,—of what sort was his wisdom?’

CHAPTER XVIII

i. Tzŭ Chang asked: ‘The Prime Minister

Tzŭ Wēn* thrice took office as prime minister with never a sign of elation, and, though thrice retired from it, showed never a sign of annoyance; also he never failed to explain to the new Minister the policy of his late ministry;—what would you say of him?’ ‘He was conscientious,’ answered the Master. ‘Was he a man of ideal virtue?’ asked the disciple. ‘I do not know,’ said the Master. ‘Why should he be deemed a man of ideal virtue?’ 2. ‘When Ts’ui Tzŭ* put to death the Prince of Ch’i, although Ch’én Wēn Tzŭ held a fief of ten chariots he abandoned all and left the country. On reaching another state he said: “They are like our Minister Ts’ui Tzŭ,” and left it. On reaching another state, he again said: “They are like our Minister Ts’ui Tzŭ,” and left it. What would you say of him?’ ‘He was clean-handed,’ said the Master. ‘Was he a man of ideal virtue?’ asked the disciple. ‘I do not know,’

answered the Master. ‘Why should he be deemed a man of ideal virtue?’

CHAPTER XIX

Chi Wêng Tzü* used to think thrice before acting. The Master hearing of it said: ‘Twice would do.’

CHAPTER XX

The Master said: ‘While good order prevailed in his state, Ning Wu Tzü* was a wise man. When the state fell into disorder, he was a fool. His wisdom may be equalled, his folly cannot be equalled.’

CHAPTER XXI

When the Master was in the state of Ch'êng he said: ‘Let us return! Let us return! My young people at home are ambitious and hasty; their culture acquires elegance, but they do not know how to shape affairs.’*

CHAPTER XXII

The Master said: 'Po I and Shu Ch'i* never bore ills in mind; hence those who bore them resentment were few.'

CHAPTER XXIII

The Master said: 'Who says that Wei-shang Kao* is upright? Some one begged vinegar of him, whereupon he begged it of a neighbour and gave that!'

CHAPTER XXIV

The Master said: 'Plausible speech, an ingratiating demeanour, and fulsome respect,—Tso Ch'iu Ming* was ashamed of them; I, Ch'iu,* also am ashamed of them. To conceal one's resentment and yet appear friendly with a man,—Tso Ch'iu Ming was ashamed of it; I, Ch'iu, also am ashamed of it.'

CHAPTER XXV

1. Once when Yen Yüan and Tzū Lu were standing by him the Master said: ‘Suppose each of you tells his wishes?’
2. ‘I should like,’ said Tzū Lu, ‘to have carriages and horses and light furs to wear, so as to share them with my friends, nor would I feel any annoyance if they spoilt them.’
3. ‘I should like,’ said Yen Yüan, ‘never to make a display of my good qualities, nor a parade of my merits.’
4. ‘May we hear the Master’s wishes?’ asked Tzū Lu. ‘They would be,’ said the Master, ‘to comfort the aged, be faithful to my friends, and cherish the young.’

CHAPTER XXVI

The Master said: ‘It is all in vain! I have never yet seen a man who could perceive his own faults and bring the charge home against himself.’

CHAPTER XXVII

The Master said: 'Even in a hamlet of ten houses there must be men as conscientious and sincere as myself, but none as fond of learning as I am.'

BOOK VI

CONCERNING CERTAIN DISCIPLES AND OTHER SUBJECTS

CHAPTER I

1. The Master said: 'Yung!* He is fit to occupy a ruler's seat.' 2. Chung Kung* thereupon asked concerning Tzŭ-sang Po-tzŭ. 'He will do,' said the Master, 'but he is easy-going.' 3. 'For a man who is strict in his own life,' observed Chung Kung, 'to be easy in conduct in the surveillance of the people may, I suppose, be allowed? But he who is easy-going in private and easy-going in public,—that surely is sheer laxity?' 'Yung's statement is correct,' said the Master.

CHAPTER II

Duke Ai* asked which of the disciples was fond of learning. Confucius answered him: 'There was Yen Hui,—he was fond of learning; he never visited his anger on

another, and he never repeated a fault. Unfortunately his life was short and he died. Now there is none like him, nor have I heard of one who is fond of learning.'

CHAPTER III

1. Tzū Huā* having been sent on a mission to the Ch'i State, Jan Tzū asked for grain for his mother. The Master said, 'Give her a *fu*.' He asked for more. 'Give her a *yü* then,' was the reply. Jan Tzū gave her five *ping*. 2. The Master remarked: 'On Ch'ih setting out for Ch'i he drove sleek horses and wore light furs. I have heard that the wise man succours the needy; he does not add to the rich.'

3. When Yüan Ssū was made governor of a certain place, the Master allowed him nine hundred measures of grain, which he declined. 4. 'Do not decline it,' said the Master. 'Can you not bestow it in your courts and hamlets, parishes, and villages?'

CHAPTER IV

The Master speaking of Chung Kung* said: 'If the offspring of a brindled ox be ruddy and clean-horned, although men may not wish to use it, would the gods of the hills and streams reject it?'

CHAPTER V

The Master said, 'Hui! His heart for three months together never departed from virtue. As to the others, on some day or in some month they reached it, but that was all.'

CHAPTER VI

Chi K'ang Tzŭ* asked whether Chung Yu were suited for employment in the administration. 'Yu is a man of decision,' said the Master. 'What difficulty would he find in the administration?' 'And T'zŭ?' he said, 'Is he suitable for the administration?' 'T'zŭ is a man of pene-

tration,' was the answer. 'What difficulty would he find therein?' 'And Ch'iu?' he asked, 'Is he suitable for the administration?' 'Ch'iu is a man of much proficiency,' was the answer. 'What difficulty would he find therein?'

CHAPTER VII

The head of the Chi clan* sent to ask Min Tzŭ Ch'ien to be governor of Pi. Min Tzŭ Ch'ien replied, 'Courteously decline the offer for me. If any one comes for me again, then I shall certainly be far away: on the banks of the Wên River!'

CHAPTER VIII

When Po Niu was ill the Master went to inquire about him. Having grasped his hand through the window he said: 'We are losing him. Alas! It is the will of Heaven. That such a man should have such a disease! That such a man should have such a disease!'

CHAPTER IX

The Master said: 'What a man of worth was Hui!* A single bamboo bowl of millet; a single ladle of cabbage soup; living in a mean alley! Others could not have borne his distress, but Hui never abated his cheerfulness. What a worthy man was Hui!'

CHAPTER X

Jan Ch'iu* remarked: 'It is not that I have no pleasure in your teaching, Sir, but I am not strong enough.' 'He who is not strong enough,' answered the Master, 'gives up half way, but you are drawing the line already.'

CHAPTER XI

The Master speaking to Tzü Hsia* said: 'Be you a scholar of the nobler type, not a scholar of the inferior man's type.'

CHAPTER XII

When Tzǔ Yu was governor of the city of Wu, the Master asked him: 'Have you been able to obtain men?' 'There is one Tan-t'ai Mieh-ming,' was the reply, 'who when walking takes no short cuts, and who, except on public business, has never yet come to my abode.'

CHAPTER XIII

The Master said: 'Mēng Chih-fan* is no boaster. When they were fleeing he brought up the rear, and only when about to enter the gate did he whip up his horse, saying: "It is not that I dare to be in the rear; my horse would not come on."'

CHAPTER XIV

The Master said: 'Without the eloquence of T'o, the temple reader, and the beauty of Prince Chao* of Sung, it is hard to make headway in the present generation.'

CHAPTER XV

The Master said: 'Who can go forth except by the Door? Why will not men go by the Way?'

CHAPTER XVI

The Master said: 'When nature exceeds training, you have the rustic. When training exceeds nature, you have the clerk. It is only when nature and training are proportionately blended that you have the higher type of man.'

CHAPTER XVII

The Master said: 'Man is born for uprightness. Without it he is lucky to escape with his life!'

CHAPTER XVIII

The Master said: 'He who knows the truth is not equal to him who loves it, and he who loves it is not equal to him who delights in it.'

CHAPTER XIX

The Master said: 'To men above the average one may discourse on higher things; but to those who are below the average one may not discourse on higher things.'

CHAPTER XX

When Fan Ch'ih asked what constituted wisdom the Master replied: 'To devote oneself earnestly to one's duty to humanity and, while respecting the spirits of the departed, to avoid them, may be called wisdom.' On his asking about virtue, the Master replied: 'The man of virtue puts duty first, however difficult, and makes what he will gain thereby an after consideration—and this may be called virtue.'

CHAPTER XXI

The Master said: 'The clever delight in water, the virtuous in the hills; the clever

are restless, the virtuous calm; the clever enjoy life, the virtuous prolong life.'

CHAPTER XXII

The Master said: 'The state of Ch'i, at one reform, could attain to the standard of Lu; but Lu, at one reform, could attain to ideal government.'

CHAPTER XXIII

The Master exclaimed: 'A wassail-bowl that is no longer used as a bowl! What a bowl! What a bowl!*

CHAPTER XXIV

Tsai Wo* asked, saying: 'An altruist, even if some one said to him. "There is a man in the well," would, I suppose, go in after him?' 'Why should he act like that?' answered the Master. 'The higher type of man might hasten to the well, but not precipitate himself into it; he might be

imposed upon, but not utterly hoodwinked.'

CHAPTER XXV

The Master said: 'The scholar who becomes widely versed in letters and who restrains his learning within the bounds of good conduct is not likely to leave the track.'

CHAPTER XXVI

When the Master went to see Nan-tzū,* Tzū Lu showed his displeasure, on which the Sage swore to him saying: 'If I have in any way done wrong, may Heaven reject me! May Heaven reject me!'

CHAPTER XXVII

The Master said: 'How perfect is the virtue that accords with the Golden Mean! And long has it been rare among the people!'

CHAPTER XXVIII

Tzŭ Kung said: 'Suppose there were one who conferred benefits far and wide upon the people, and who was able to succour the multitude, what might one say of him? Could he be called a philanthropist?' 'What has he to do with philanthropy?' said the Master. 'Must he not be a sage? Even Yao and Shun* felt their deficiency herein. 2. For the philanthropist is one who desiring to maintain himself sustains others, and desiring to develop himself develops others. 3. To be able from one's own self to draw a parallel for the treatment of others,—that may be called the rule of philanthropy.'

VOLUME IV
BOOK VII

*CONCERNING THE MASTER
HIMSELF*

CHAPTER I

The Master said: 'As a transmitter, not an originator, a believer in and lover of antiquity, I venture to compare myself with our ancient worthy P'eng.*'

CHAPTER II

The Master said: 'The meditative treasuring up of knowledge, the unwearying pursuit of wisdom, the tireless instruction of others,—which of these is found in me?'

CHAPTER III

The Master said: 'Neglect in the cultivation of character, lack of thoroughness in study, incompetency to move towards recognized duty, inability to correct my imperfections,—these are what cause me solicitude.'

CHAPTER IV

In his leisure hours the Master relaxed his manner and wore a cheerful countenance.

CHAPTER V

The Master said: 'How utterly fallen off I am! For long I have not dreamed as of yore that "I saw the Duke of Chou."*

CHAPTER VI

1. The Master said: 'Fix your mind on the right way; 2. hold fast to it in your moral character; 3. follow it up in kindness to others; 4. take your recreation in the polite arts.'

CHAPTER VII

The Master said: 'From him who has brought his simple present of dried flesh seeking to enter my school, I have never withheld instruction.'

CHAPTER VIII

The Master said: 'I expound nothing to him who is not earnest, nor help out any one not anxious to express himself. When I have demonstrated one angle and he cannot bring me back the other three, then I do not repeat my lesson.'

CHAPTER IX

1. When the Master dined by the side of a mourner he never ate to the full. 2. On the same day that he had been mourning he never sang.

CHAPTER X

1. The Master addressing Yen Yüan said: 'To accept office when required, and to dwell in retirement when set aside,—only you and I have this spirit.' 2. 'But suppose,' said Tzŭ Lu, 'that the Master had the conduct of the armies of a great state, whom would he associate with him?' 3. 'The man,' replied the Master, 'who

bare-armed would beard a tiger, or rush a river, dying without regret,—him I would not have with me. If I must have a colleague, he should be one who on the verge of an encounter would be apprehensive, and who loved strategy and its successful issue.'

.. CHAPTER XI

The Master said: 'If wealth were a thing one could count on finding, even though it meant my becoming a whip-holding groom, I would do it. As one cannot count on finding it, I will follow the quests that I love better.'

CHAPTER XII

The subjects which the Master treated with great solicitude were;—fasting, war, and disease.

CHAPTER XIII

When the Master was in Ch'i he heard the Shao music and for three months was

unconscious of the taste of meat.* 'I did not imagine,' said he, 'that music had reached such perfection as this.'

CHAPTER XIV

1. Jan Yu asked: 'Is our Master for the Prince of Wei?*' 'Ah!' said Tzū Kung, 'I will just ask him.' 2. On entering he said: 'What sort of men were Po I and Shuh Ch'i?*' 'Worthies of old,' was the reply. 'Did they repine?' he asked. 'They sought virtue and they attained to virtue, answered the Master; 'why then should they repine?' Tzū Kung went out and said: 'The Master is not for the Prince.'

CHAPTER XV

The Master said: 'With coarse food to eat, water for drink, and a bent arm for a pillow,—even in such a state I could be happy, for wealth and honour obtained unworthily are to me as a fleeting cloud.'

CHAPTER XVI

The Master said: 'Given a few more years of life to finish my study of the *Book of Changes*,*' and I may be free from great errors.'

CHAPTER XVII

The subjects on which the Master most frequently discoursed were,—the Odes, the History, and the observances of the Rites;—on all these he constantly dwelt.

CHAPTER XVIII

1. The Duke of Shê* asked Tzû Lu what he thought about Confucius, but Tzû Lu returned him no answer. 2. 'Why did you not say,' said the Master, 'he is simply a man so eager for improvement that he forgets his food, so happy therein that he forgets his sorrows, and so does not observe that old age is at hand?'

CHAPTER XIX

The Master said: 'I am not one who has

innate knowledge, but one who, loving antiquity, is diligent in seeking it therein.'

CHAPTER XX

The Master would not discuss prodigies, prowess, lawlessness, or the supernatural.

CHAPTER XXI

The Master said: 'When walking in a party of three, my teachers are always present. I can select the good qualities of the one and copy them, and the unsatisfactory qualities of the other and correct them in myself.'

CHAPTER XXII

The Master said: 'Heaven begat the virtue that is in me. Huan T'ui,*—what can he do to me?'

CHAPTER XXIII

The Master said: 'My disciples! Do you think I possess something occult? I hide

nothing occult from you. I do nothing that is not made known to you my disciples:—you have the real Ch'iu.*

CHAPTER XXIV

The Master took four subjects for his teaching,—culture, conduct, conscientiousness, and good faith.

CHAPTER XXV

The Master said: 'It is not mine to see an inspired man. Could I behold a noble man, I would be content.' 2. The Master said: 'It is not mine to see a really good man. Could I see a man of constant purpose, I would be content. 3. Affecting to have when they have not, empty yet affecting to be full, in straits yet affecting to be prosperous,—how hard it is for such men to have constancy of purpose!'

CHAPTER XXVI

The Master fished with a line, but not

with a net; when shooting he did not aim at a resting bird.

CHAPTER XXVII

The Master said: 'There are men, probably, who do things correctly without knowing the reason why, but I am not like that: I hear much, select the good and follow it; I see much and treasure it up. This is the next best thing to philosophical knowledge.'

CHAPTER XXVIII

1. The people of Hu-hsiang were ill-conditioned folk; hence when a youth from there had an interview with the sage, the disciples wondered. 2. 'In sanctioning a man's entry here,' said the Master, 'I sanction nothing he may do on his withdrawal. Why, indeed, be so extreme? When a man cleanses himself and comes to me I may accept his present cleanliness without becoming sponsor for his past.'

CHAPTER XXIX

The Master said: 'Is virtue indeed afar off? I crave for virtue and lo! virtue is at hand.'

CHAPTER XXX

1. The minister of justice of the state of Ch'êñ asked whether Duke Chao knew the Regulations.* 'He knew them,' replied Confucius. 2. When Confucius had withdrawn, the Minister bowed to Wu-ma Ch'i to come forward and said: 'I have heard that a man of noble parts is not biased. May then a noble man be yet biased?' Duke Chao took his wife from the house of Wu, of the same surname as himself, and spoke of her as the elder Lady Tzû of Wu. If the duke knew the Regulations, who does not know them?' 3. Wu-ma Ch'i reported this, whereupon the Master remarked: 'I am fortunate. If I make a mistake, people are sure to know of it!'

CHAPTER XXXI

When the Master was in company with any one who was singing and the piece was good, he always had it repeated, joining in the melody himself.

CHAPTER XXXII

The Master said: 'In literature perhaps I may compare with others, but as to my living the noble life, to that I have not yet attained.'

CHAPTER XXXIII

The Master said: 'As to being a sage, or a man of virtue, how dare I presume to such a claim? But as to striving thereafter unwearingly, and teaching others therein without flagging,—that can be said of me, and that is all.' 'And that,' said Kung-hsi Hua, 'is just what we disciples cannot learn.'

CHAPTER XXXIV

Once when the Master was seriously ill Tzū Lu asked leave to have prayers offered. 'Is there authority for such a step?' asked the Master. 'There is,' Tzū Lu replied. 'In the litanies it is said, "We pray to you, spirits celestial and terrestrial".' The Master answered, 'My praying has been for long.'

CHAPTER XXXV

The Master said: 'Men, if prodigal, are uncontrolled; if frugal then narrow: but better be narrow than uncontrolled.'

CHAPTER XXXVI

The Master said: 'The noble man is calm and serene, the inferior man is continually worried and anxious.'

CHAPTER XXXVII

The Master was affable yet dignified, commanding yet not overbearing, courteous yet easy.

BOOK VIII

CHIEFLY CONCERNING CERTAIN ANCIENT WORTHIES

CHAPTER I

The Master said: ‘T’ai Po* may be described as possessing a character of the noblest. He resolutely renounced the imperial throne, leaving people no ground for appreciating his conduct.’

CHAPTER II

1. The Master said: ‘Courtesy uncontrolled by the laws of good taste becomes laboured effort, caution uncontrolled becomes timidity, boldness uncontrolled becomes recklessness, and frankness uncontrolled becomes effrontery. 2. When the highly placed pay generous regard to their own families, the people are equally stirred to kindness. When they do not

discard old dependants, neither will the people deal meanly with theirs.'

CHAPTER III

When the philosopher Tsêng was taken ill,* he called his disciples and said: 'Uncover my feet, uncover my arms. The Ode says:

"Be anxious, be cautious,
As when near a deep gulf,
As when treading thin ice."

But from henceforth I know I shall escape all injury, my disciples.'

CHAPTER IV

1. During Tsêng Tzû's illness Mêng Ching Tzû* called to make inquiries.
2. Tsêng Tzû spoke to him saying: 'When a bird is dying, its song is sad. When a man is dying, what he says is worth listening to.
3. The three rules of conduct upon which a man of high rank should place value are,—in his bearing to avoid rudeness and remissness, in ordering his

looks to aim at sincerity, and in the tone of his conversation to keep aloof from vulgarity and impropriety. As to the details of temple vessels,—there are proper officers for looking after them.'

CHAPTER V

Tsêng Tzû said: 'Talented, yet seeking knowledge from the untalented; of many attainments, yet seeking knowledge from those with few; having, as though he had not; full, yet bearing himself as if empty; offended against, yet not retaliating,—once upon a time I had a friend who lived after this manner.'

CHAPTER VI

Tsêng Tzû said: 'The man to whom one could entrust a young orphan prince and delegate the command over a hundred *li*, yet whom the advent of no emergency, however great, could shake,—would he be a man of the nobler order? Of the nobler order he would certainly be.'

CHAPTER VII

1. Tsêng Tzû said: 'The scholar must not be without capacity and fortitude, for his load is heavy and the road is long. 2. He takes virtue for his load, and is not that heavy? Only with death does his course end, and is not that long?'

CHAPTER VIII

1. The Master said: 'Let the character be formed by the poets; 2. established by the laws of right behaviour; 3. and perfected by music.'

CHAPTER IX

The Master said: 'The people may be made to follow a course, but not to understand the reason why.'

CHAPTER X

The Master said: 'Love of daring and resentment of poverty drive men to

desperate deeds; and men who lack moral character, if resentment of them be carried too far, will be driven to similar deeds.'

CHAPTER XI

The Master said: 'If a man have gifts as admirable as those of Duke Chou,* yet be vain and mean, his other gifts are unworthy of notice.'

CHAPTER XII

The Master said: 'It is not easy to find a man who has studied for three years without aiming at pay.'

CHAPTER XIII

1. The Master said: 'The man of unwavering sincerity and love of moral discipline will keep to the death his excellent principles. 2. He will not enter a tottering state nor dwell in a rebellious one. When law and order prevail in the empire, he is

in evidence. When it is without law and order, he withdraws. 3. When law and order prevail in his state, he is ashamed to be needy and of no account. When law and order fail, he is ashamed to be in affluence and honour.'

CHAPTER XIV

The Master said: 'He who does not occupy the office does not discuss its policy.'

CHAPTER XV

The Master said: 'When the bandmaster Chih entered on his duties, how the closing strains of the Kuan Chü* filled the ear with the grandeur of their volume!'

CHAPTER XVI

The Master said: 'With the impulsive yet evasive, the simple yet dishonest, the stupid yet untruthful, I hold no acquaintance.'

CHAPTER XVII

The Master said: 'Learn as if you were not reaching your goal, and as though you were afraid of missing it.'

CHAPTER XVIII*

The Master said: 'How sublime the way Shun and Yü undertook the empire, and yet as if it were nothing to them!'

CHAPTER XIX*

1. The Master said: 'Great indeed was the sovereignty of Yao! How sublime he was! Only Heaven is great, and only Yao answers to its standard. How vast he was! Beyond the power of the people to express! 2. How sublime were his achievements! How brilliant his civilizing regulations!'

CHAPTER XX*

1. Shun had five ministers and the empire was well ruled. 2. King Wu remarked:

'I have ten adjutants, able administrators.'

3. Confucius said: 'Is it not a true saying that talent is hard to find? Yet only at the transition of the T'ang Dynasty into the Yü was it richer in talent than at the founding of the Chou, when indeed one of its ministers was a woman, so that in reality there were only nine men. 4. Possessor of two of the empire's three parts, with which he submissively served the dynasty of Yin, the virtue of the founder of the Chou may indeed be called perfect virtue.'

CHAPTER XXI*

The Master said: 'In Yü I can find no room for criticism. Simple in his own food and drink, he was unsparing in his filial offerings to the spirits. Shabby in his workaday clothes he was most scrupulous as to the elegance of his kneeling-apron and sacrificial crown. Humble as

to the character of his palace, he spent his strength in the draining and ditching of the country. In Yü I find no room for criticism.'

VOLUME V

BOOK IX

CHIEFLY PERSONAL

CHAPTER I

The Master seldom spoke on profit, on the orderings of Providence, and on perfection.

CHAPTER II

1. A man of the village of Ta-hsiang remarked: 'What a great man is K'ung, the Philosopher. Yet though his learning is vast, in nothing does he acquire a reputation.' 2. The Master on hearing it, addressing his disciples, said: 'What shall I take up? Shall I take to driving? Or shall I take to archery? I will take to driving.'

CHAPTER III

1. The Master said: 'A linen cap is the prescribed form, but nowadays silk is worn. This saves expense, and I follow

the general usage. 2. Salutation below the audience hall is the prescribed form, but now they salute above. This is assumption, and therefore, though infringing the general usage, I follow the rule of bowing below.'

CHAPTER IV

The Master was entirely free from four things: he had no preconceptions, no pre-determinations, no obduracy, and no egoism.

CHAPTER V

1. When the Master was in jeopardy in K'uang,* 2. he said, 'Since King Wên is no longer alive, does not the mantle of enlightenment (*wén*) rest here on me? 3. If heaven were going to destroy this enlightenment, a mortal like me would not have obtained such a connexion with it. Since heaven is not ready to destroy this enlightenment, what can the men of K'uang do to me?'

CHAPTER VI

1. A great minister inquired of Tzū Kung saying, 'Your Master,—he is surely inspired? What varied acquirements he has!' 2. Tzū Kung answered, 'Of a truth Heaven has lavishly endowed him, to the point of inspiration, and his acquirements are also many.' 3. When the Master heard of it, he said: 'Does the minister really know me? In my youth I was in humble circumstances, and for that reason gained a variety of acquirements,—in common matters: but does nobleness of character depend on variety? It does not depend on variety.' 4. Lao* said, 'The Master used to say, "I have not been occupied in official life, and so have had time to become acquainted with the arts!"'

CHAPTER VII

The Master said: 'Am I indeed a man with innate knowledge? I have no such

knowledge; but when an uncultivated person, in all simplicity, comes to me with a question, I thrash out its pros and cons until I fathom it.'

CHAPTER VIII

The Master said: 'The phoenix* comes not, the river manifests no directing plan. All is over with my hopes!'

CHAPTER IX

Whenever he saw a person in mourning, or in official cap and robes, or one who was blind, the Master on noticing him, even though the man were his own junior, always arose; or, if he were passing such a one, he always quickened his steps.

CHAPTER X

1. Yen Yüan heaved a deep sigh and said: * 'The more I look up at It, the higher It rises. The more I probe It, the more impenetrable It becomes. I catch a glimpse

of It in front,' and It is instantly behind.
2. But our Master step by step skilfully lures men on. He has broadened me by culture, and restrained me by reverence.
3. If I wished to stop I could not, and when at times I have exhausted all my powers, something seems to stand majestically before me; yet though I seek to pursue my path towards It, I find never a way.'

CHAPTER XI

1. Once when the Master was seriously ill, Tzŭ Lu set the disciples to act as if they were a statesman's officers. 2. During a remission of the attack Confucius observed: 'For what a long time has Yu* carried on his impositions! In pretending to have retainers when I have none, whom do I deceive? Do I deceive Heaven?
3. Moreover, would I not sooner die in the arms of you, my disciples, than in the arms of officials? And, even if I did not

have a grand funeral, should I be dying by the roadside?"

CHAPTER XII

Tzū Kung asked: 'If I had a lovely jewel* here, should I shut it up in a casket and keep it, or seek a good price and sell it?' 'By all means sell it! Sell it!' answered the Master,—'But I myself would^o wait for a good offer.'

CHAPTER XIII

1. The Master proposed to go and dwell among the nine uncivilized tribes of the east; 2. whereupon some one remarked: 'But they are so uncivilized, how can you do that?' The Master responded, 'Were a man of noble character to dwell among them, what lack of civilization would there be?'

CHAPTER XIV

The Master said: 'It was only after my return from Wei to Lu that music* was

revised, and that the secular and sacred pieces were properly differentiated.'

CHAPTER XV

The Master said: 'In public life to do my duty to my prince or minister; in private life to do my duty to my fathers and brethren; in my duties to the departed never daring to be otherwise than diligent; and never to be overcome with wine,—in which of these am I successful?'

CHAPTER XVI

Once when the Master was standing by a stream he observed: 'All is transient, like this! Unceasing day and night!'

CHAPTER XVII

The Master said: 'I have never yet seen a man whose love of virtue equalled his love of woman.'

CHAPTER XVIII

The Master said: ‘Suppose I am raising a mound, and, while it is still unfinished by a basketful, I stop short, it is I that stops short. Or, suppose I begin on the level ground,—although I throw down but one basketful, and continue to do so, then it is I that makes progress.’

CHAPTER XIX

The Master said: ‘Ah! Hui* was the one to whom I could tell things and who never failed to attend to them.’

CHAPTER XX

The Master, referring to Yen Yüan,* said: ‘Alas! I ever saw him make progress, and never saw him stand still.’

CHAPTER XXI

The Master said: ‘There are blades that spring up and never flower, and there are others that flower but never fruit.’

CHAPTER XXII

The Master said: 'The young should inspire one with respect. How do we know that their future will not equal our present? But if a man has reached forty or fifty without being heard of, he, indeed, is incapable of commanding respect!'

• CHAPTER XXIII

The Master said: 'Can any one refuse assent to words of just admonition? But it is amendment that is of value. Can any one be otherwise than pleased with advice persuasively offered? But it is the application that is of value. Mere interest without application, mere assent without amendment,—I can do nothing whatever with men of such calibre.'

CHAPTER XXIV

The Master said: 'Make conscientiousness and sincerity your leading principles. Have no friends inferior to yourself. And

when in the wrong, do not hesitate to amend.'

CHAPTER XXV

The Master said: 'You may rob a three corps army of its commander-in-chief, but you cannot rob even a common man of his will.'

CHAPTER XXVI'

1. The Master said: 'Wearing a shabby, hemp-quilted robe, and standing by others dressed in fox and badger, yet in no way abashed,—Yu* would be the one for that, eh? 2. Unfriendly to none, and courting none, what does he that is not excellent?' 3. As Tzū Lu afterwards was perpetually intoning this, the Master observed: 'But how can those two points alone be sufficient for excellence?'

CHAPTER XXVII

The Master said: 'Only when the year

grows cold do we realize that the pine and the cypress are the last to fade.'

CHAPTER XXVIII

The Master said: 'The enlightened are free from doubt, the virtuous from anxiety, and the brave from fear.'

CHAPTER XXIX

The Master said: 'There are some with whom one can associate in study, but who are not yet able to make common advance towards the truth: there are others who can make common advance towards the truth, but who are not yet able to take with you a like firm stand; and there are others with whom you can take such a firm stand, but with whom you cannot associate in judgement.'

CHAPTER XXX

i. 'The blossoms on the cherry tree
Are changing and quivering,

Can I do aught but think of thee
In thy far-distant dwelling?"*

2. The Master said: 'The poet had never really bestowed a thought. If he had, what distance would have existed?'

BOOK X

CONCERNING THE SAGE IN HIS DAILY LIFE

CHAPTER I

1. Confucius in his native village bore himself with simplicity, as if he had no gifts of speech. 2. But when in the temple or at court, he expressed himself readily and clearly, yet with a measure of reserve.

CHAPTER II

1. At court, when conversing with ministers of his own rank, he spoke out boldly; when conversing with the higher ministers he spoke respectfully; 2. but when the prince was present, his movements were nervous, though self-possessed.

CHAPTER III

1. When the prince summoned him to receive a visitor, his expression seemed

to change, and his knees as it were bent under him. 2. As he saluted those who stood with him, on the right hand or the left as occasion required, his robe in front and behind hung straight and undisturbed; 3. and, as he hastened forward, it was as if with outstretched wings. 4. When the visitor had departed he always reported, saying, 'The Guest is no longer looking back at us.'

CHAPTER IV

1. On entering the palace gate he appeared to stoop, as though the gate were not high enough to admit him. 2. He never stood in the middle of the gateway, nor in going through did he step on the sill. 3. As he passed the throne he wore a constrained expression, his knees appeared to bend, and words seemed to fail him. 4. As he ascended the audience hall, holding up his skirt, he appeared to stoop, and he held his breath as if he dare not breathe. 5. On

coming forth from his audience, after descending the first step, his expression relaxed into one of relief; at the bottom of the steps he hastened forward as with outstretched wings, and on regaining his place he maintained an attitude of nervous respect.

CHAPTER V

1. He carried the ducal mace with bent back, as if unequal to its weight, neither higher than when making a bow, nor lower than when offering a gift: his expression, too, was perturbed and anxious, and he dragged his feet as if something were trailing behind. 2. While offering the presents with which he was commissioned he wore an easy look; 3. and at the subsequent private audience he bore himself with amiability.

CHAPTER VI

1. He did not wear facings of purple or mauve, 2. nor even in undress did he use

red or crimson. 3. In the hot weather he wore an unlined gown of fine or loose-woven material, but always outside and over another. 4. With a black robe he wore black lambskin, with a light robe fawn, and with a yellow robe fox. 5. His undress fur gown was long, with the right sleeve cut short. 6. He always had his sleeping-garment made half as long again as his body. 7. He had thick fox or badger for home wear. 8. When out of mourning he omitted none of the usual ornaments. 9. His skirts, all save his court skirt, he always shaped towards the waist. 10. He did not pay visits of condolence in dark lamb's fur or a dark hat. 11. At the new moon he always put on his court robes and presented himself at court.

CHAPTER VII

1. When fasting he always wore a spotless suit of linen cloth. 2. When fasting,

too, he always altered his diet, and in his dwelling always changed his seat.

CHAPTER VIII

1. He had no objection to his rice being of the finest, nor to having his meat finely minced.
2. Rice affected by the weather, or turned, he would not eat, nor fish that was unsound, nor flesh that was tainted. Neither would he eat anything discoloured, nor that smelt, nor that was under- or over-cooked, or not in season.
3. He would not eat anything improperly cut, nor anything served without its proper seasoning.
4. However much meat there might be, he did not allow what he took to exceed the flavour of the rice; only in wine he had no set limit, short of mental confusion.
5. Bought wine or dried meat from the market he would not eat.
6. He was never without ginger at his meals;
7. but he was not a great eater.
8. After the sacrifices in the

ducal temple he never kept his share of the flesh overnight, nor the flesh of his ancestral sacrifices more than three days, lest after three days it might not be eaten.

9. He did not converse while eating, nor talk when in bed. 10. Though his food were only coarse rice and vegetable broth, he invariably offered a little in sacrifice, and always with solemnity.

CHAPTER IX

He would not sit on his mat unless it were straight.

CHAPTER X

1. When his fellow villagers had a feast he only left after the elders had departed.
2. When his fellow villagers held a procession to expel the pestilential influences, he put on his court robes and stood on the eastern steps.

CHAPTER XI

1. When sending complimentary inquiries to any one in another state, he

bowed twice as he escorted his messenger forth. 2. On K'ang Tzŭ* sending him a present of medicine he bowed and accepted it, but said: 'As I am not well acquainted with it, I do not dare to taste it.'

CHAPTER XII

When his stable was burnt down, on coming forth from the Audience he asked, 'Is any one hurt?' He did not ask about the horses.

CHAPTER XIII

1. When the prince sent him a present of food, he always adjusted his mat and first tasted it himself; but if the prince's present were fresh meat, he always had it cooked, and set it before his ancestors. Were the prince's present living, he always kept it alive. 2. When in attendance on the prince at a state dinner, while the prince sacrificed he acted the subordinate part of first tasting the dishes. 3. When

he was ill and the prince came to see him, he had his head laid to the east, and his court robes thrown over him, with his sash drawn across. 4. When his prince commanded his presence, he did not wait while his carriage was being yoked, but started on foot.

CHAPTER XIV

On entering the imperial Ancestral Temple, he asked about every detail.

CHAPTER XV

1. When a friend died, with no one to see to the rites, he would say, 'I will see to his funeral.' 2. On receiving a present from a friend, unless it were sacrificial flesh, he never made obeisance, not even if it were a carriage and horses.

CHAPTER XVI

1. In bed he did not lie like a corpse. At

home he wore no formal air. 2. Whenever he saw any one in mourning, even though it were an intimate acquaintance, his expression always changed, and when he saw any one in a cap of state, or a blind man, even though not in public, he always showed respect. 3. On meeting any one in deep mourning, he would bow to the crossbar of his carriage, as he did also to any one carrying the census boards. 4. When entertained at a rich repast, he always expressed his appreciation with an altered look and by standing up. 5. On a sudden clap of thunder, or a violent storm of wind, his countenance always changed.

CHAPTER XVII

1. When mounting his carriage he always stood correctly, holding the mounting-cord in his hand. 2. In the carriage he did not look behind, nor speak hastily, nor point with his hands.

CHAPTER XVIII

1. Seeing their faces it rose, hovered about and settled again. 2. The Master remarked: 'Ah! ^{hen-}pheasant on the hill bridge, you know your time! You know your time!' 3. Tzū Lu motioned towards it, whereupon it smelt at him three times and rose.*

VOLUME VI

BOOK XI

CHIEFLY CONCERNING THE DISCIPLES

CHAPTER I

1. The Master observed: 'In the arts of civilization our forerunners are esteemed uncultivated, while in those arts, their successors are looked upon as cultured gentlemen. 2. But when I have need of those arts, I follow our forerunners.'

CHAPTER II

1. The Master said: 'Of all who were with me in Ch'êñ and Ch'ai,* not one now comes to my door.' 2. Noted for moral character there were Yen Yüan, Min Tzû Ch'ien, Jan Niu and Chung Kung; for gifts of speech Tsai Wo and Tzû Kung; for administrative ability Jan Yu and Chi Lu; and for literature and learning Tzû Yu and Tzû Hsia.

CHAPTER III

The Master said: 'Hui was not one who gave me any assistance. He was invariably satisfied with whatever I said.'

CHAPTER IV

The Master said: 'What a filial son Min Tzŭ Ch'ien has been! No one takes exception to what his parents and brothers have said of him!'

CHAPTER V

Nan Yung frequently repeated the White Sceptre Ode.* Confucius gave him his elder brother's daughter to wife.

CHAPTER VI

Once when Chi K'ang Tzŭ* asked which of the disciples was fond of learning, the Master replied: 'There was Yen Hui who was fond of learning, but unhappily his

life was cut short and he died,—now there is none.'

CHAPTER VII

1. When Yen Yüan died, Yen Lu* begged for the Master's carriage in order to sell it and purchase an outer shell. 2. The Master answered: 'Gifted or not gifted, every one considers his own son. When my son Li died, he had a coffin but no shell. I did not walk on foot to provide a shell for him, for I have to follow behind the great officers of state and may not go afoot.'

CHAPTER VIII

When Yen Yüan* died the Master said: 'Alas! Heaven has bereft me; Heaven has bereft me.'

CHAPTER IX

1. When Yen Yüan* died the Master bewailed him with exceeding grief, whereupon his followers said to him, 'Sir! You

are carrying your grief to excess.' 2
'Have I gone to excess?' asked he. 3.
'But if I may not grieve exceedingly over
this man, for whom shall I grieve?'

CHAPTER X

1. When Yen Hui* died the other disciples proposed to give him an imposing funeral, to which the Master said: 'It will not do.'
2. Nevertheless they buried him with pomp. 3. 'Hui!' said the Master, 'You regarded me as a father, while I am not permitted to regard you as my son. But, it is not I who do this. It is these disciples.'

CHAPTER XI

When Chi Lu* asked about his duty to the spirits the Master replied: 'While still unable to do your duty to the living, how can you do your duty to the dead?' When he ventured to ask about death, Confucius answered: 'Not yet under-

standing life, how can you understand death?"

CHAPTER XII

1. Once when Min Tzū was standing by the Master's side he looked so self-reliant, Tzū Lu so full of energy, and Jan Yu and Tzū Kung so frank and fearless that the Master was highly gratified. 2. 'But,' said he, 'a man like Yu* will not come to a natural death.'

CHAPTER XIII

1. When the men of Lu were for rebuilding the Long Treasury, 2. Min Tzū Ch'ien observed, 'How would it do to restore it as before? Why need it be reconstructed?' 3. The Master said: 'This man seldom speaks, but when he does he is sure to hit the mark.'

CHAPTER XIV

1. The Master said: 'What is Yu's* harp

doing in my school?' 2. The other disciples on hearing this ceased to respect Tzū Lu, whereupon the Master said: 'Yu! he has ascended the hall, though he has not yet entered the inner rooms.'

CHAPTER XV

1. Tzū Kung asked which was the better, Shih or Shang?* The Master replied: 'Shih exceeds, Shang comes short.' 2. 'So then,' queried he, 'Shih surpasses Shang, eh?' 3. 'To go beyond the mark,' replied the Master, 'is as bad as to come short of it.'

CHAPTER XVI

1. The Chief of the Chi clan was richer than Duke Chou had been, yet the disciple Ch'iu* collected his revenues for him and kept on still further increasing his income. 2. 'He is no disciple of mine,' said the Master. 'You may beat the drum, my sons, and attack him.'

CHAPTER XVII

1. Ch'ai was simple-minded; 2. Shêndull;
3. Shih shallow; 4. Yu unrefined.*

CHAPTER XVIII

1. The Master said: 'Hui!* he was almost perfect, yet he was often in want. 2. T'zǔ* was not content with his lot, and yet his goods increased abundantly; nevertheless in his judgements he often hit the mark.'

CHAPTER XIX

When Tzǔ Chang asked what characterized the way of the man of natural goodness, the Master replied: 'He does not tread the beaten track, nor yet does he enter into the inner sanctum of philosophy.'

CHAPTER XX

The Master said: 'That a man's address may be solid and reliable, this one may

grant; but does it follow that he is a man of the higher type, or is his seriousness only in appearance?"

CHAPTER XXI

When Tzū Lu asked whether he should put what he heard into immediate practice, the Master answered, 'You have parents and elders still living, why should you at once put all you hear into practice?' When Jan Yu asked whether he should put what he heard into immediate practice, the Master answered, 'Put what you hear at once into practice.' Kung-hsi Hua asked: 'When Yu asked if he should put the precepts he heard into immediate practice, you, Sir, replied, "You have parents and elders alive"; but when Ch'iu asked if he should put the precepts he heard into immediate practice, you, Sir, replied, "Put what you hear at once into practice." As I am perplexed about your meaning I venture to ask a solution.'

'Ch'iu,' answered the Master, 'lags behind, so I urged him forward; but Yu has energy for two men, so I held him back.'

CHAPTER XXII

When the Master was put in peril in K'uang, Yen Hui fell behind. On the Master saying to him, 'I thought you were dead,' he replied, 'While you, Sir, live, how should I dare to die?'

CHAPTER XXIII

1. When Chi Tzŭ-jan* asked if Chung Yu and Jan Ch'iu could be called great ministers, 2. the Master replied, 'I thought, Sir, you were going to ask about something extraordinary, and it is only a question about Yu* and Ch'iu.* 3. He who may be called a great minister is one who serves his prince according to the right, and when that cannot be, resigns. 4. Now, as for Yu and Ch'iu, they may be styled

ordinary ministers.' 5. 'So, then,' said Tzŭ Jan, 'they would follow their chief, eh?' 6. 'A parricide or regicide,' answered the Master, 'they would assuredly not follow, however.'

CHAPTER XXIV

1. When Tzŭ Lu obtained the appointment of Tzŭ Kao* as governor of Pi, 2. the Master said, 'You are doing an ill turn to another man's son.' 3. 'He will have his people and officers,' replied Tzŭ Lu, 'he will also have the altars of the land and the grain, why must he read books before he is considered educated?' 4. 'It is because of this kind of talk,' said the Master, 'that I hate glib people.'

CHAPTER XXV

1. Once when Tzŭ Lu, Tsêng Shih, Jan Yu, and Kung-hsi Hua were seated with the Master, 2. he said,* 'You no

doubt consider me a day or so your senior, but pray do not so consider me.

3. Living in private life you are each saying: "I am unknown." Now suppose some prince were to take notice of you, what would you like to do?" 4. Tzŭ Lu in off-hand manner replied, "Give me a kingdom of a thousand chariots, hemmed in by two great powers, oppressed by invading troops, with famine superadded, and let me have its administration,—in three years' time I could make it brave and, moreover, make it know the right course to pursue." The Master smiled at him.

5. "And how about you, Ch'iu?" "Give me a district of sixty or seventy li square," answered he, "or say, one of fifty or sixty li square, and let me have its administration,—in three years' time I could make its people dwell in plenty; but as to the arts of civilization, I should have to await a nobler man." 6. "And how about you, Ch'ih?" "I do not say that I

could do it,' answered he, 'but I should like to learn. I would like at the service in the great ancestral Temple, or say, at the Prince's imperial audience, to take part, in cap and gown, as a minor assistant.'

7. 'And how about you, Tien?' Pausing as he thrummed his harp, its notes still vibrating, he left the instrument, arose, and replied, saying, 'My wishes are different from those presented by these three gentlemen.' 'What harm in that?' said the Master. 'Let each name his desire.' 'Mine would be,' he said, 'towards the end of Spring, with the dress of the season all complete, along with five or six newly capped young men, and six or seven youths, to bathe in the River I, enjoy the breezes among the Rain Altars, and return home singing.' The Master heaved a deep sigh and said, 'I am with Tien.'

8. When the three others withdrew, Tsêng Shih remained behind and asked, 'What do you think of the remarks of

these three disciples?' The Master answered, 'Well, each of them merely stated his aspirations.' 9. 'Then why did you smile, Sir, at Yu?' he pursued. 10. 'The administration of a country demands a right bearing,' was the reply, 'but his speech lacked modesty,—that is why I smiled at him.' 11. 'But Ch'iu,—was it not a state that he wanted?' 'Where do you see a district of sixty or seventy, or of fifty or sixty li that is not a state?' was the answer. 12. 'And Ch'ih,—was it not a state that he wanted?' 'In the Ancestral Temple and at the prince's audience, who but a prince takes a part?' was the reply. 'Yet if Ch'ih were to act a minor part who could act the major?'

BOOK XII

CONCERNING VIRTUE, NOBILITY, AND POLITY

CHAPTER I

1. When Yen Yüan asked the meaning of virtue, the Master replied: 'Virtue is the denial of self and response to what is right and proper. Deny yourself for one day and respond to the right and proper, and everybody will accord you virtuous. For has virtue its source in oneself, or is it forsooth derived from others?' 2. 'May I beg for the main features?' asked Yen Yüan. The Master answered: 'When wrong and improper do not look, when wrong and improper do not listen, when wrong and improper do not speak, when wrong and improper do not move.' 'Though I am not clever,' said Yen Yüan, 'permit me to carry out these precepts.'

CHAPTER II

When Chung Kung asked the meaning

of virtue, the Master said: 'When abroad, behave as if interviewing an honoured guest; in directing the people, act as if officiating at a great sacrifice; do not do to others what you would not like yourself; then your public life will arouse no ill-will nor your private life any resentment.' 'Though I am not clever,' replied Chung Kung, 'permit me to carry out these precepts.'

CHAPTER III

1. When Ssü-ma Niu asked for a definition of virtue, 2. the Master said: 'The man of virtue is chary of speech.' 3. 'He is chary of speech! Is this the meaning of virtue?' demanded Niu. 'When the doing of it is difficult,' responded Confucius, 'can one be other than chary of talking about it?'

CHAPTER IV

1. When Ssü-ma Niu asked for a definition

of the man of noble mind, the Master said: 'The man of noble mind has neither anxiety nor fear.' 2. 'Neither anxiety nor fear!' he rejoined. 'Is this the definition of a noble man?' 'On searching within,' replied the Master, 'he finds no chronic ill, so why should he be anxious or why should he be afraid?'

CHAPTER V

1. Once when Ssü-ma Niu* sorrowfully remarked, 'Other men all have their brothers, I alone am without,' 2. Tzü Hsia responded: 'I have heard it said, 3. "Death and life are divine dispensations, and wealth and honours are with Heaven. 4. When the man of noble mind unfailingly conducts himself with self-respect, and is courteous and well-behaved with others, then all within the four seas are his brothers. How, then, can a fine man grieve that he is without a brother?"'

CHAPTER VI

When Tzū Chang asked what was meant by insight, the Master replied: 'He who is unmoved by the insidious soaking in of slander, or by urgent representations of direct personal injury, may truly be called a man of insight. Indeed, he who is unmoved by the insidious soaking in of slander or by urgent representations of direct personal injury, may also indeed be called far-sighted.'

CHAPTER VII

1. When Tzū Kung asked what were the essentials of government, the Master replied: 'Sufficient food, sufficient forces, and the confidence of the people.'

2. 'Suppose,' rejoined Tzū Kung, 'I were compelled to dispense with one, which of these three should I forgo first?'

'Forgo the forces,' was the reply.

3. 'Suppose,' said Tzū Kung, 'I were

compelled to eliminate another, which of the other two should I forgo?' 'The food,' was the reply; 'for from of old death has been the lot of all men, but a people without faith cannot stand.'

CHAPTER VIII

1. Chi Tzŭ-Ch'êng* remarked: 'For a man of high character to be natural is quite sufficient; what need is there of art to make him such?'

2. 'Alas!' said Tzŭ Kung, 'Your Excellency's words are those of a noble man, but a team of four horses cannot overtake the tongue. 3. Art, as it were, is nature; as nature, so to speak, is art. The hairless hide of a tiger or a leopard is about the same as the hide of a dog or a sheep.'

CHAPTER IX

1. Duke Ai* inquired of Yu Jo* saying: 'It is a year of dearth, and we have not

revenue enough for our needs; what is to be done?' 2. 'Why not simply tithe the land?' replied Yu Jo. 3. 'Why, with two-tenths,' said the Duke, 'I have still not enough, how could I manage with the one-tenth system?' 4. 'If the people enjoy plenty,' was the rejoinder, 'with whom will the prince share want? But if the people are in want, with whom will the prince share plenty?'

CHAPTER X

1. When Tzū Chang asked the best way to improve his character and to discriminate in what was irrational, the Master said: 'Take conscientiousness and sincerity as your ruling principles, submit also your mind to right conditions, and your character will improve.
2. When you love a man you want him to live, when you hate him you wish he were dead; but you have already wanted him

to live and yet again you wish he were dead. This is an instance of the irrational.

3. "Not indeed because of wealth,
But solely because talented."**

CHAPTER XI

1. When Duke Ching of Ch'i* inquired of Confucius the principles of government,
2. Confucius answered saying: 'Let the prince be prince, the minister minister,
the father father, and the son son.'

3. 'Excellent!' said the Duke. 'Truly, if the prince be not prince, the minister not minister, the father not father, and the son not son, however much grain I may have, shall I be allowed to eat it?'

CHAPTER XII

1. The Master said: 'Yu* was a fellow! He could decide a dispute with half a word.' 2. Tzŭ Lu never slept over a promise.

CHAPTER XIII

The Master said: 'I can try a lawsuit as well as other men, but surely the great thing is to bring about that there be no going to law.'

CHAPTER XIV

When Tzū Chang asked about the art of government, the Master replied: 'Ponder untiringly over your plans, and then conscientiously carry them into execution.'

CHAPTER XV

The Master said: 'The scholar* who becomes widely versed in letters, and who restrains his learning within the bounds of good conduct, is not likely to leave the track.'

CHAPTER XVI

The Master said: 'The man of noble mind seeks to achieve the good in others and

not their evil. The little-minded man is the reverse of this.'

CHAPTER XVII

When Chi K'ang Tzü* asked Confucius for a definition of government, Confucius replied: 'To govern means to guide aright. If you, Sir, will lead the way aright, who will dare to deviate from the right?'

CHAPTER XVIII

Chi K'ang Tzü, being plagued with robbers, consulted Confucius, who answered him saying: 'If you, Sir, be free from the love of wealth, although you pay people, they will not steal.'

CHAPTER XIX

Chi K'ang Tzü asked the opinion of Confucius on government and said: 'How would it do to execute the lawless for the good of the law-abiding?' 'What need,

Sir, is there of capital punishment in your administration?' responded Confucius. 'If your aspirations are for good, Sir, the people will be good. The moral character of those in high position is the breeze, the character of those below is the grass. When the grass has the breeze upon it, it assuredly bends.'

CHAPTER XX

1. Tzū Chang asked what a man must be like in order to gain general estimation.
2. 'What is it that you mean by general estimation?' inquired the Master. 3. 'To ensure popularity abroad and to ensure it at home,' replied Tzū Chang.

4. 'That,' said the Master, 'is popularity, not esteem. 5. As for the man who meets with general esteem, he is natural, upright, and a lover of justice; he weighs what men say and observes their expression, and his anxiety is to be more lowly than others; and so he ensures

esteem abroad, as he ensures it also at home. 6. As to the seeker of popularity, he assumes an air of magnanimity which his actions belie, while his self-assurance knows never a misgiving, and so he ensures popularity abroad, as he also ensures it at home.'

CHAPTER XXI

1. Once when Fan Ch'ih was rambling along with the Master under the trees at the Rain Altars, he remarked: 'May I venture to ask how one may improve one's character, correct one's personal faults, and discriminate in what is irrational?'

2. 'An excellent question,' rejoined the Master. 3. 'If a man put duty first and success after, will not that improve his character? If he attack his own failings instead of those of others, will he not remedy his personal faults? For a morning's anger to forget his own safety and

involve that of his relatives, is not this irrational?’

CHAPTER XXII

1. Once when Fan Ch'ih asked the meaning of virtue, the Master replied, ‘Love your fellow men.’ On his asking the meaning of knowledge, the Master said: ‘Know your fellow men.’

2. Fan Ch'ih not having comprehended,
3. the Master added: ‘By promoting the straight and degrading the crooked you can make even the crooked straight.’

4. Fan Ch'ih withdrew and afterwards meeting Tzŭ Hsia said to him: ‘A little while ago, when I had an interview with the Master, and asked for a definition of knowledge, he replied, “By promoting the straight and degrading the crooked you can make even the crooked straight,” —what can he have meant?’

5. ‘What a rich maxim that is!’ replied Tzŭ Hsia. 6. ‘When Shun had the em-

pire,* he chose from amongst the multitude and promoted Kao Yao, whereupon all who were devoid of virtue disappeared. And when T'ang had the empire, he too chose from amongst the multitude and promoted I Yin, whereupon all who were devoid of virtue disappeared.'

CHAPTER XXIII*

1. On Tzǔ Kung inquiring the duties to a friend, the Master replied: 'Advise him conscientiously and guide him discreetly. If he be unwilling, then cease; do not court humiliation.'

CHAPTER XXIV

The philosopher Tsêng said: 'The wise man by his culture gathers his friends, and by his friends develops his goodness of character.'

VOLUME VII

BOOK XIII

CHIEFLY CONCERNING GOVERNMENT

CHAPTER I

1. When Tzū Lu asked about the art of government the Master replied: 'Be in advance of people; show them how to work.'

2. On his asking for something more, the Master added: 'Untiringly.'

CHAPTER II

1. When Chung Kung was minister for the House of Chi he asked for advice on the art of government, whereupon the Master said: 'Utilize first and foremost your subordinate officers, overlook their minor errors, and promote those who are worthy and capable.'

2. 'How may I know those who are worthy and capable?' he asked. 'Promote

those you do recognize;' was the reply; 'as to those whom you may fail to recognize, is it likely that others will neglect them?'

CHAPTER III

1. 'The Prince of Wei,'* said Tzū Lu, 'is awaiting you, Sir, to take control of his administration,—what will you undertake first, Sir?'

2. 'The one thing needed,' replied the Master, 'is the correction of terms.' 12

3. 'Are you as wide of the mark as that, Sir?' said Tzū Lu, 'Why this correcting?'

4. 'How uncultivated you are, Yu!' responded the Master. 'A wise man, in regard to what he does not understand, maintains an attitude of reserve. 5. If terms be incorrect, then statements do not accord with facts; and when statements and facts do not accord, then business is not properly executed; 6. when

business is not properly executed, order and harmony do not flourish; when order and harmony do not flourish, then justice becomes arbitrary; and when justice becomes arbitrary, the people do not know how to move hand or foot. 7. Hence whatever a wise man states he can always define, and what he so defines, he can always carry into practice; for the wise man will on no account have anything remiss in his definitions.'

CHAPTER IV

1. On Fan Ch'ih requesting to be taught agriculture, the Master replied, 'I am not as good as an old farmer for that.' When he asked to be taught gardening the Master answered, 'I am not as good as an old gardener for that.'

2. On Fan Ch'ih withdrawing, the Master said: 'What a little-minded man is Fan Hsü! 3. When a ruler loves good

manners, his people will not let themselves be disrespectful; when a ruler loves justice, his people will not let themselves be unsubmitting; when a ruler loves good faith, his people will not venture to be insincere;—and if he be like this, then people will come from every quarter carrying their children strapped on their backs;—what does he want with learning agriculture?’

CHAPTER V

The Master said: ‘A man may be able to recite the three hundred Odes, but if, when given a post in the administration, he proves to be without practical ability, or when sent anywhere on a mission, he is unable of himself to answer a question, although his knowledge is extensive, of what use is it?’

CHAPTER VI

The Master said: ‘If a ruler is himself

upright, his people will do their duty without orders; but if he himself be not upright, although he may order they will not obey.'

CHAPTER 'VII'

The Master said: 'Lu and Wei are brother states even in their misgovernment.*'

CHAPTER VIII

The Master said of Ching,* a scion of the ducal House of Wei, that he dwelt well content in his house. When first he began to possess property, he called it 'a passable accumulation'; when he had prospered somewhat, he called it 'passably complete'; and when he had amassed plenty, he called it 'passably fine'.

CHAPTER IX

1. When the Master was travelling to Wei, Jan Yu drove him. 2. 'What a numerous population!' remarked the Master.

3. 'The people having grown so numerous, what next should be done for them?' asked Jan Yu. 'Enrich them,' was the reply.

4. 'And when you have enriched them, what next should be done?' he asked. 'Educate them,' was the answer.

CHAPTER X

The Master said: 'Were any ~~prince~~ to employ me, in a twelvemonth something could have been done, but in three years the work could be completed.'

CHAPTER XI

The Master remarked: 'How true is the saying: "If good men ruled the country for a hundred years, they could even tame the brutal and abolish capital punishment!"'

CHAPTER XII

The Master said: 'If a kingly ruler were

to arise, it would take a generation before virtue prevailed, however.'

CHAPTER XIII

The Master said: 'If a man put himself aright, what difficulty will he have in the public service; but if he cannot put himself aright, how is he going to put others right?' '

CHAPTER XIV

Once when Jan Tzŭ came from court,* the Master asked, 'Why are you so late?' 'We had affairs of state,' was the reply. 'They must have been family affairs, then,' said the Master. 'If there had been affairs of state, although I am not engaged in office, yet I should have been consulted about them.'

CHAPTER XV

1. Duke Ting* inquired whether there were any one phrase by the adoption of which a country could be made pros-

perous. ‘No phrase can be expected to have such force as that,’ replied Confucius.

2. ‘But there is the popular saying, “It is hard to be a prince, and not easy to be a minister.”’

3. If a prince perceive the difficulty of being a prince, may he not expect through that one phrase to prosper his country?’

4. ‘Is there any one phrase,’ he asked, ‘through which a country may be ruined?’ ‘No phrase can be expected to have such force as that,’ replied Confucius. ‘But there is the popular saying, “I should have no gratification in being a prince, unless none opposed my commands.”’

5. If those are good, and no one opposes them, that surely is well. But if they are not good, and no one opposes them, may he not expect in that one phrase to ruin his country?’

CHAPTER XVI

1. When the Duke of Shê* asked the

meaning of good government; 2. the Master answered: 'The near are happy and the distant attracted.'

CHAPTER XVII

When Tzŭ Hsia was magistrate of Chü-fu,* he asked what should be his policy, whereupon the Master said: 'Do not be in a hurry; do not be intent on minor advantages. When one is in a hurry, nothing is thorough; and when one is intent on minor advantages, nothing great is accomplished.'

CHAPTER XVIII

1. The Duke of Shê* observed to Confucius: 'In my part of the country there is a man so honest that when his father appropriated a sheep he bore witness to it.' 2. 'The honest in my part of the country,' replied Confucius, 'are different from that, for a father will screen his

son, and a son his father,—and there is honesty in that.'

CHAPTER XIX

Once when Fan Ch'ih asked about virtue, the Master said: 'In private life be courteous, in handling public business be serious, with all men be conscientious. Even though you go among barbarians, you may not relinquish these virtues.'

CHAPTER XX

1. Tzŭ Kung asked: 'What must an official be like to merit his name?' 'If in his personal conduct,' replied the Master, 'he has a sensibility to dishonour, and wheresoever he be sent will not disgrace his prince's commission, he may be said to merit his title.'

2. 'I would venture to ask who may be ranked lower,' said Tzŭ Kung. 'He whom his relatives commend as filial and whose

neighbours commend as brotherly,' was the answer.

3. 'I venture to ask the next lower,' said Tzŭ Kung. 'He is one who always stands by his word,' was the answer, 'and who persists in all he undertakes; he is a man of grit, though of narrow outlook; yet perhaps he may be taken as of the third class.'

4. 'What would you say of the present-day government officials?' asked Tsŭ Kung. 'Faugh!' said the Master. 'A set of pecks and hampers, unworthy to be taken into account!'

CHAPTER XXI

The Master said. 'If I cannot obtain men of the Golden Mean to teach, those whom I must have, let them be the ambitious and the discreet; for the ambitious do make progress and take hold, and as to the discreet, there are things that they will refuse to sanction.'

CHAPTER XXII

1. The Master said: 'The men of the South have a saying: "A man without constancy will make neither a soothsayer nor a doctor." How well put! 2. The *I Ching* says: "If a man be inconstant in his moral character, some one will bring disgrace upon him." 3. The Master remarked: 'All because he did not think well beforehand.'

CHAPTER XXIII

The Master said: 'The true gentleman is friendly but not familiar; the inferior man is familiar but not friendly.'

CHAPTER XXIV

Tzū Kung asked: 'What would you say of the man who is liked by all his fellow townsmen?' 'That is not sufficient,' was the reply. 'Then what would you say of him who is hated by all his fellow

townsmen?' 'Nor is that sufficient,' was the reply. 'What is better is that the good among his fellow townsmen like him, and the bad hate him.'

CHAPTER XXV

The Master said: 'The true gentleman is easy to serve, yet difficult to please. If you attempt to please him in any improper way, he will be displeased; but when it comes to appointing men in their work, he has regard to their capacity. The inferior man is hard to serve, yet easy to please. If you attempt to please him, even in an improper way, he will be pleased; but in appointing men their work, he expects them to be fit for everything.'

CHAPTER XXVI

The Master said: 'The well-bred are dignified but not pompous. The ill-bred are pompous, but not dignified.'

CHAPTER XXVII

The Master said: 'The firm of spirit, the resolute in character, the simple in manner, and the slow of speech are not far from virtue.'

CHAPTER XXVIII

Tzū Lu asked: 'What qualities must one possess to be entitled to be called an educated man?' 'He who is earnest in spirit, persuasive in speech, and withal of gracious bearing,' said the Master, 'may be called an educated man;—earnest in spirit and persuasive of speech with his friends, and of gracious bearing towards his brothers.'

CHAPTER XXIX

The Master said: 'When a good man has trained the people for seven years, they might then be fit to bear arms.'

CHAPTER XXX

The Master said: 'To lead an untrained people to war may be called throwing them away.'

BOOK XIV

CHIEFLY CONCERNING GOVERNMENT AND CERTAIN RULERS

CHAPTER I

When Hsien* asked the meaning of dishonour, the Master said: ‘When his country is well-governed to be thinking only of pay, and when his country is ill-governed to be thinking only of pay,—that is dishonour for a man.’

CHAPTER II

1. Hsien again asked: ‘If a man refrain from ambition, boasting, resentment, and selfish desire, it may, I suppose, be counted to him for virtue.’ 2. ‘It may be counted for difficult,’ said the Master, ‘but whether that alone is virtue, I know not.’

CHAPTER III

The Master said: ‘The scholar whose

regard is his comfort is unworthy to be deemed a scholar.'

CHAPTER IV

The Master said: 'When law and order prevail in the land, a man may be bold in speech and bold in action; but when the land lacks law and order, though he may take bold action, he should lay restraint on his speech.'

CHAPTER V

The Master said: 'A man of principle is sure to have something good to say, but he who has something good to say is not necessarily a man of principle. A virtuous man is sure to be courageous, but a courageous man is not necessarily a man of virtue.'

CHAPTER VI

Nan Kung Kua remarked to Confucius by way of inquiry: 'Is it not a fact that Prince I* excelled as an archer, and Ao*

could propel a boat on dry land, yet neither died a natural death, while Yü* and Chi, who took a personal interest in agriculture, became possessed of the empire?' The Master made no reply, but when Nan Kung Kua had withdrawn, he observed: 'A scholar indeed is such a man! Such a man has a true estimation of virtue!'

CHAPTER VII

'There may perhaps be men of the higher type who fail in virtue, but there has never been one of the lower type who possessed virtue.'

CHAPTER VIII

The Master said: 'Can love be other than exacting, or loyalty refrain from admonition?'

CHAPTER IX

The Master said: 'In preparing a state document in Chêng,* P'i Shên drafted

it, Shih Shu revised it, the Foreign Minister Tzŭ Yü amended it, and Tzŭ Ch'an of Tung Li embellished it.'

CHAPTER X

1. Somebody asked the Master what he thought about Tzŭ Ch'an: * 'He is a kindly man,' was the reply. 2. Asked about Tzŭ Hsi,* he said: 'That fellow indeed!' 3. Asked about Kuan Chung, he said: 'There was a man! The head of the Po family was despoiled for him of his town of P'ien with its three hundred families, yet never even complained, though he had to live on coarse food to the end of his days.'

CHAPTER XI

The Master said: 'To be poor and not complain is difficult; to be rich and not arrogant is easy.'

CHAPTER XII

The Master said: 'Mêng Kung Ch'o* would excel as comptroller of the Chao

or Wei families, but is not fit to be minister in the states of T'êng or Hsieh.'

CHAPTER XIII

1. When Tzû Lu asked what constituted the character of the perfect man, the Master replied: 'If he have the sagacity of Tsang Wu Chung,* the purity of Kung Ch'o, the courage of Chuang Tzû of P'ien, and the skill of Jan Ch'iu, and if he refine these with the arts of courtesy and harmony, then, indeed, he may be deemed a perfect man.'

2. 'But what need is there,' he added, 'for the perfect man of the present day to be like this? Let him when he sees anything to his advantage think whether it be right; when he meets with danger be ready to lay down his life; and, however long-standing the undertaking, let him not belie the professions of his whole life: then he, too, may be deemed a perfect man.'

CHAPTER XIV

1. The Master put a question to Kung-ming Chia* about Kung-shu Wēn-tzū, and said: 'Is it really true that your Master neither talks, nor laughs, nor accepts anything?'

2. 'That arises from the exaggeration of reporters,' answered Kung-ming Chia. 'Our Master talks only at the right time, hence people do not tire of his talk; he only laughs when he is really pleased, hence people do not tire of his laughter; he only accepts things when it is right to do so, hence men do not tire of his accepting.' 'Is that so?' said the Master. 'Can that indeed be so?'

CHAPTER XV

The Master said: 'Tsang Wu Chung* held on to the fief of Fang while he begged the Duke of Lu to appoint his brother as his successor. Although they say he did not coerce his prince, I do not believe it.'

CHAPTER XVI

The Master said: 'Duke Wêñ of Chin* was double-dealing and dishonourable. Duke Huan of Ch'i was honourable and not double-dealing.'

CHAPTER XVII

1. 'When Duke Huan* put to death his brother, Prince Chiu,' observed Tzû Lu, 'Shao Hu died for him, but Kuan Chung did not. Was he not lacking in virtue?'
2. 'Duke Huan,' answered the Master, 'brought the barons together without resorting to chariots of war, and all through the power of Kuan Chung.* Whose virtue was like his? Whose virtue was like his?'

CHAPTER XVIII*

1. Tzû Kung asked: 'Was not Kuan Chung deficient in virtue? When Duke Huan had his brother Prince Chiu put to death,

Kuan Chung was incapable of dying, and even became his minister.'

2. 'After Kuan Chung became minister to Duke Huan,' replied the Master, 'he made the duke leader of the barons, and entirely reduced the empire to order, so that people down to the present day are recipients of his benefactions. But for Kuan Chung we should be wearing our hair loose and folding our clothes to the left. 3. Would you require from him that which is deemed fidelity by common men and women, who show it by committing suicide in some ditch, nobody being the wiser?'

CHAPTER XIX

1. The Minister Chüan, formerly a retainer of Kung-shu Wen-tzü,* afterwards went up to court in company with Wen-tzü. 2. The Master on hearing of it observed: 'Wen well deserves to be considered "a promoter of culture".'

CHAPTER XX

1. When the Master was speaking of the unprincipled character of Duke Ling of Wei, K'ang-tzü* observed: 'Such being the case, how is it he does not lose his throne?' • 2. 'Chung-shu Yü,' answered Confucius, 'has charge of the envoys; the Reader T'o has charge of the ancestral temple; Wang-sun Chia commands the forces;—and, such being the case, how should he lose his throne?'

CHAPTER XXI

The Master said: 'He who speaks without modesty will perform with difficulty.'

CHAPTER XXII

1. When Ch'êng-tzü* slew Duke Chien, 2. Confucius bathed himself and went to court, where he petitioned Duke Ai, saying: 'Ch'êng Hêng has slain his

prince, I beg you to take vengeance on him.'

3. 'Lay the information before the three nobles,' replied the Duke.

4. 'Seeing that I rank next after the ministers,' soliloquized Confucius (as he withdrew), 'I dare not do other than petition; and the prince says: "Inform the three nobles!"'

5. He went to the three nobles and petitioned them, but they declined action; whereupon Confucius remarked: 'Seeing that I rank next after the ministers, I dared not do other than make my petition.'

CHAPTER XXIII

When Tzŭ Lu asked what constituted a man's duty to his prince, the Master said: 'Never deceive him and then you may boldly withstand him.'

CHAPTER XXIV

The Master said: 'The progress of the

nobler-minded man is upwards, the progress of the inferior man is downwards.'

CHAPTER XXV

The Master said: 'The men of old studied, for the sake of self-improvement; the men of the present day study for the probation of others.'

CHAPTER XXVI*

1. Chü Po Yü* having sent a messenger to convey his respects to Confucius, 2. Confucius made him sit down along with him and questioned him, asking: 'What is your master doing now?' The messenger replied: 'My master is seeking to make his faults fewer, but has not yet succeeded.' When the messenger had withdrawn, the Master observed: 'What a messenger! What a messenger!'

CHAPTER XXVII

The Master said: * 'He who does not occupy the office does not discuss its policy.'

CHAPTER XXVIII

The Philosopher Tsêng said: 'A wise man, even in his thoughts, does not stray from his own duty.'

CHAPTER XXIX

The Master said: 'The higher type of man is modest in what he says, but surpasses in what he does.'

CHAPTER XXX

1. The Master said: 'There are three characteristics of the noble man's life, to which I cannot lay claim:—being virtuous he is free from care; possessing knowledge he is free from doubts; being courageous he is free from fear.' 2. 'That is what you say of yourself,' replied Tzû Kung!

CHAPTER XXXI

Tzû Kung being in the habit of making comparisons, the Master observed: 'How

worthy T'zǔ must be! As for me, I have not the time to spare.'

CHAPTER XXXII

The Master said: 'A wise man is not distressed that people do not know him; he is distressed at his own lack of ability.'

CHAPTER XXXIII

The Master said: 'Is not he a man of real worth who does not anticipate deceit nor imagine that people will doubt his word; and yet who has immediate perception thereof when present?'

CHAPTER XXXIV

1. Wei-shêng Mou,* sneering at Confucius, said: 'Ch'iu, what are you doing with this "perching here and perching there"? Are you not making a business of talking to please people?' 2. 'I should not dare to talk only to please people,' replied

Confucius; 'and I should hate to be obstinately immovable.'

CHAPTER XXXV

The Master said: 'A good horse is not praised for its strength but for its character.'

CHAPTER XXXVI

1. Some one asked: 'What do you think about the principle of rewarding enmity with kindness?' 2. 'With what, then, would you reward kindness?' asked the Master. 3. 'Reward enmity with just treatment, and kindness with kindness.'

CHAPTER XXXVII

1. 'No one knows me, alas!' exclaimed the Master. 2. 'Why do you say, Master, that no one knows you?' said Tzŭ Kung. 'I make no complaint against Heaven,' replied the Master, 'nor blame men, for

though my studies are lowly, my mind soars aloft; and does not Heaven know me?’

CHAPTER XXXVIII

1. Kung-po Liao* having spoken against Tzŭ Lu to Chi-sun, Tzŭ-fu Ching-po informed Confucius thereof, and said: ‘Our lord’s mind is undoubtedly being disturbed by Kung-po Liao, but I am still strong enough to have his carcass exposed in the market-place.’ 2. The Master replied: ‘If my principles are going to prevail, it is so fated; if they are going to fail, it is so fated; what can Kung-po Liao do against Destiny?’

CHAPTER XXXIX

1. The Master said: ‘Some good men withdraw from the world. 2. Withdrawal from fatherland comes next in order; 3. next is from uncongenial looks; 4. and next is from uncongenial language.’

CHAPTER XL

The Master said: 'There are seven men who have done this.'

CHAPTER XLI

On one occasion when Tzŭ Lü happened to spend the night at Stone Gate, the gate opener asked him, 'Where are you from?' 'Master K'ung's,' replied Tzŭ Lu. 'Is not he the one who knows he cannot succeed and keeps on trying to do so?' was the response.

CHAPTER XLII

1. The Master was playing on a stone chime one day in Wei, when a hermit* carrying a basket passed the door of the K'ung abode and remarked: 'With what feeling he is playing the chimes!' 2. Presently he jeered: 'How contemptible is this petrified ting-ting! Seeing that everybody ignores him, let him stop and have done

with it. ‘If the water is deep you strip up to the waist; if shallow you tuck up your skirt!’’ 3. ‘What a stoiche is!’ observed the Master. ‘But his way is not difficult.’

CHAPTER XLIII

Tzū Chang said: ‘The Book of History says that when Kao Tsung* observed the imperial mourning he did not speak for three years. What may be the meaning of that?’ 2. ‘Why need you specialize Kao Tsung? All the men of old did the same,’ answered Confucius. ‘When a prince died, all his officers attended to their several duties in obedience to the prime minister for three years.’

CHAPTER XLIV

The Master said: ‘When those in high position are fond of orderly behaviour, service from the people is easily commanded.’

CHAPTER XLV

When Tzŭ Lu asked what should be the character of a man of the nobler order, the Master replied: 'He should cultivate himself unfailingly to respect others.' 'Will it suffice to be like this?' asked Tzŭ Lu. 'He should cultivate himself so as to ease the lot of others,' was the reply. 'And is this sufficient?' asked Tzŭ Lu. 'He should cultivate himself so as to ease the lot of the people. He should cultivate himself so as to ease the lot of the people:—even Yao and Shun* ever remained assiduous about this!'

CHAPTER XLVI

Yüan Jang* sat squatting and waiting as the Master approached, who said to him: 'When young being mannerless, when grown up doing nothing worthy of mention, when old not dying,—this is being a rogue!' And with this he hit him on the shank with his staff.

CHAPTER XLVII

1. A youth from the village of Ch'üeh was acting as messenger for Confucius, so some one said concerning him: 'He has made good progress, I suppose?' 2. 'I notice,' replied the Master, 'that he occupies the seat of adult age, and I notice that he walks on a level with his seniors. It is not that he seeks to progress, he wants speedy arrival!'

VOLUME VIII

BOOK XV

CHIEFLY ON THE MAINTENANCE OF PRINCIPLES AND CHARACTER

CHAPTER I

1. When Duke Ling of Wei* asked Confucius about military tactics, Confucius replied: 'With the appurtenances of worship I have indeed an acquaintance, but as to military matters I have never studied them.' Next day he straightway took his departure.

2. On the way in Ch'êñ their supplies failed, and his followers were so ill that they could not stand. 3. Tzû Lu with some irritation sought an interview and said: 'Does a man of the higher order also have to suffer want?' 'The superior man bears want unshaken,' replied the Master 'the inferior man in want becomes demoralized.'

CHAPTER II

1. 'T'zū,' said the Master, 'You regard me as a man of multifarious study who retains all in mind, eh?' 2. 'Yes,' answered he; 'but maybe it is not so?' 3. 'No,' was the reply, 'I have one principle connecting all.'

CHAPTER III

'Yu,' said the Master, 'there are few who understand virtue.'

CHAPTER IV

The Master said: 'May not Shun* be instanced as one who made no effort, yet the empire was well governed? For what effort did he make? Ordering himself in all seriousness, he did nothing but maintain the correct imperial attitude.'

CHAPTER V

1. When Tzū Chang asked how to succeed with others, 2. the Master made answer: 'If you are sincere and truthful in what

you say, and trustworthy and circumspect in what you do, then although you be in the land of the barbarians you will succeed with them. But if you are not sincere and truthful in what you say, and untrustworthy and not circumspect in what you do, are you likely to succeed even in your own country? 3. When standing, see these principles there in front of you. When in your carriage, see them resting on the yoke. Then you will succeed everywhere.' 4. Tzŭ Chang inscribed these counsels on his sash.

CHAPTER VI

1. The Master said: 'What a straight man was the recorder Yü!* When the country was well governed, he was like an arrow; and when the country was ill governed, he was still straight as an arrow.'

2. What a noble man is Chü Po Yü!* When the country is well governed, he holds office; but when the country is ill

governed, he can roll up his portfolio and keep it in his bosom.'

CHAPTER VII

'Not to enlighten one who can be enlightened is to waste a man; to enlighten one who cannot be enlightened is to waste words. The intelligent man neither wastes his man nor his words.'

CHAPTER VIII

The Master said: 'The resolute scholar and the virtuous man will not seek life at the expense of virtue. Some even sacrifice their lives to crown their virtue.'

CHAPTER IX

When Tzū Kung asked about the practice of virtue, the Master replied: 'A workman who wants to do his work well must first sharpen his tools. In whatever state you dwell, take service with the worthiest of its ministers, and make friends of the most virtuous of its scholars.'

CHAPTER X

1. Yen Yüan once asked about the administration of a state.

2. The Master replied: 'Adopt the calendar of Hsia;*

3. Ride in the state carriage of Yin;*

4. Wear the cap of Chou;*

5. In music adopt the Shao dances;*

6. Banish the songs of Chêng,* and avoid specious men; for the songs of Chêng are licentious, and specious men dangerous.'

CHAPTER XI

The Master said: 'Who heeds not the future will find sorrow at hand.'

CHAPTER XII

'It is all in vain!' said the Master. 'I have never yet seen a man as fond of virtue as of beauty.'*

CHAPTER XIII

'Was not Tsang Wên Chung* like one who

had stolen his office?’ remarked the Master. ‘He knew the excellence of Hui of Liu-hsia,* yet did not appoint him as a colleague.’

CHAPTER XIV

The Master said: ‘He who demands much from himself and little from others will avoid resentment.’

CHAPTER XV

The Master said: ‘If a man does not ask himself, “What am I to make of this?” “What am I to make of that?”—there is nothing whatever I can make of him.’

CHAPTER XVI

The Master said: ‘Men who associate together the livelong day and whose conversation never rises to what is just and right, but whose delight is in deeds of petty shrewdness—how hard is their case!’

CHAPTER XVII

The Master said: 'The noble man takes the Right as his foundation principle, reduces it to practice with all courtesy, carries it out with modesty, and renders it perfect with sincerity. Such is the noble man.'

CHAPTER XVIII

The Master remarked: 'The noble man is pained over his own incompetency; he is not pained that others ignore him.'

CHAPTER XIX

The Master said: 'The noble man hates to end his days and leave his name undistinguished.'

CHAPTER XX

The Master said: 'The noble man seeks what he wants in himself; the inferior man seeks it from others.'

CHAPTER XXI

The Master said: 'The noble man upholds his dignity without striving for it; he is sociable without entering any clique.'

CHAPTER XXII

The Master said: 'The wise man does not appreciate a man because of what he says; nor does he depreciate what he says because of the man.'

CHAPTER XXIII

'Is there any one word,' asked Tzǔ Kung, 'which could be adopted as a lifelong rule of conduct?' The Master replied: 'Is not Sympathy the word? Do not do to others what you would not like yourself.'

CHAPTER XXIV

i. The Master said: 'In my treatment of men, whom have I unduly disparaged or whom have I unduly extolled? If there

be one whom I have so extolled, there is that by which he has been tested. 2. Thus and with such people the Three Dynasties pursued their straightforward course.'

CHAPTER XXV

The Master said: 'I can still go back to the days when a recorder left a temporary blank in his records, and when a man who had a horse would lend it to another to ride. Now, alas! such a condition no more exists.'

CHAPTER XXVI

The Master said: 'Plausible words confound morals, and a trifling impatience may confound a great project.'

CHAPTER XXVII

The Master said: 'Though all hate a man, one must investigate the cause; and though all like him, one must also investigate the cause.'

CHAPTER XXVIII

The Master said: 'A man can enlarge his principles; it is not his principles that enlarge the man.'

CHAPTER XXIX

The Master said: 'To err and not reform may indeed be called error.'

CHAPTER XXX

The Master said: 'I have spent the whole day without food and the whole night without sleep in order to think. It was of no use. It is better to learn.'

CHAPTER XXXI

The Master said: 'The wise man makes duty, not a living, his aim; for there is hunger even for a farmer, and sometimes emolument for a scholar! But the wise man is anxious about his duty, not about poverty.'

CHAPTER XXXII

1. The Master said: 'If a man intellectually realizes a given principle, but if his moral character does not enable him to live up to it, even though he has reached it, he will decline from it. 2. Though intellectually he has attained to it, and his moral character enables him to live up to it, if he does not govern people with dignity, they will not respect him. 3. And though he has intellectually attained to it, his moral character enables him to live up to it, and he governs with dignity, if he instigates the people to act in a disorderly manner, he is still lacking in excellence.'

CHAPTER XXXIII

The Master said: 'A man of the higher type may not be distinguishable in minor responsibilities, but he can undertake great ones. An inferior man cannot un-

dertake great responsibilities, but may be distinguished in minor ones.'

CHAPTER XXXIV

The Master said: 'Virtue is more to man than either water or fire. I have seen men die through walking into water or fire, but I have never seen a man die through walking the path of virtue.'

CHAPTER XXXV

The Master said: 'He upon whom a moral duty devolves should not give way even to his master.'

CHAPTER XXXVI

The Master said: 'The wise man is intelligently, not blindly, loyal.'*

CHAPTER XXXVII

The Master said: 'In serving one's prince, one should give careful attention to his

business, and make the pay a secondary consideration.'

CHAPTER XXXVIII

The Master said: 'In teaching there should be no class distinctions.'

CHAPTER XXXIX

The Master said: 'Those whose ways are different do not make plans together.'

CHAPTER XL

The Master said: 'In language perspicuity is everything.'

CHAPTER XLI

i. The State Bandmaster Mien* once called to see him. On arriving at the steps the Master said, 'Here are the steps.' On coming to the mat, he said, 'Here is your mat.' When all were seated the Master

informed him: 'So and so is here, so and so is there.'

2. When the Bandmaster had gone, Tzū Chang inquired: 'Is it the proper thing to tell a Bandmaster those things?'
3. 'Yes,' answered the Master, 'undoubtedly it is the proper thing for a blind Bandmaster's guide to do so.'

BOOK XVI

CONCERNING MINISTERIAL RESPONSIBILITY ET ALIA

CHAPTER I

1. The chief of the House of Chi* being about to invade the minor principality of Chuan-yü, 2. Jan Yu and Chi Lu interviewed Confucius and said: ‘Our chief is about to commence operations against Chuan-yü fief.’

3. ‘Ch’iu,’ said Confucius, ‘is not this misdeed yours?’ 4. The Head of Chuan-yü was appointed by the ancient kings to preside over the sacrifices to the Eastern Mēng; the fief also is within the boundaries of our state, and its ruler is direct sacrificial minister of the crown. What business has your chief with attacking it?’

5. ‘It is our master’s wish,’ said Jan Yu, ‘neither of us two ministers wishes it.’ 6. ‘Ch’iu,’ replied Confucius, ‘Chou Jen had a saying: “Let him who is allowed to

use his ability retain his position, and let him who cannot retire. Of what use is he as a blind man's guide, who neither holds him up when tottering; nor supports him when falling?" 7. Moreover, your remark is quite wrong, for when a tiger or a wild bull escapes from its cage, or when tortoise-shell or a precious stone is injured in its cabinet, whose fault is it?"

8. 'But now,' said Jan Yu, 'Chuan-yü is strongly fortified and near to Pi. If our chief does not take it now it must hereafter become a cause of anxiety to his descendants.'

9. 'Ch'iu,' replied Confucius, 'the man of honour detests those who decline to say plainly that they want a thing and insist on making excuses in regard thereto. 10. I have heard that the ruler of a kingdom, or the chief of a house, is not concerned about his people being few, but about lack of equitable treatment; nor is he concerned over poverty, but over

the presence of discontent; for where there is equity there is no poverty, where concord prevails there is no lack of people, and where contentment reigns there are no upheavals. 11. Such a state of things existing, then, if any outlying people are still unsubmissive he attracts them by the promotion of culture and morality, and wher' he has attracted them he makes them contented. 12. But here are you two, Yu and Ch'iu, assisting your chief; for though an outlying people are unsubmissive, he cannot attract them; and though the state is disorganized and disrupted, he cannot preserve it. 13. And yet he is planning to take up arms within his own state. I myself fear that Chi-sun's cause for anxiety does not lie in Chuan-yü, but within his own gate-screen!'

CHAPTER II

Confucius said: 'When good government prevails in the empire, civil ordinances

and punitive expeditions issue from the emperor. When good government fails in the empire, civil ordinance and punitive expeditions issue from the nobles. When they issue from a noble, it is rare if the empire be not lost within ten generations. When they issue from a noble's minister, it is rare if the empire be not lost within five generations. But when a minister's minister holds command in the kingdom, it is rare if it be not lost within three generations. 2. When there is good government in the empire, its policy is not in the hands of ministers. 3. And when there is good government in the empire, the people do not even discuss it.'

CHAPTER III

Confucius said: 'The revenue has departed from the ducal house* for five generations, and the government has devolved on ministers for four generations.

That, alas! is why the descendants of the three brothers Huan* are so reduced!'

CHAPTER IV

Confucius said: 'There are three kinds of friends that are beneficial, and three that are harmful. To make friends with the upright, with the faithful, with the well-informed, is beneficial. To make friends with the plausible, with the insinuating, with the glib, is harmful.'

CHAPTER V

Confucius said: 'There are three ways of pleasure-seeking that are beneficial, and there are three that are harmful. To seek pleasure in the refinements of manners and music, to seek pleasure in discussing the excellences of others, to seek pleasure in making many worthy friends—these are beneficial. To seek pleasure in unbridled enjoyment, to seek pleasure in

looseness and gadding, to seek pleasure in conviviality—these are harmful.'

CHAPTER VI

Confucius said: 'There are three errors to be avoided when in the presence of a superior: to speak before being called upon, which may be termed forwardness; not to speak when called upon, which may be termed timidity; and to speak before noting a superior's expression, which may be called blindness.'

CHAPTER VII

Confucius said: 'There are three things the nobler type of man is on his guard against. In the period of youth, before his physical nature has settled down, he guards against lust. Having reached his prime, when his physical nature has now attained its mature strength, he guards

against combativeness. When he has reached old age, and his physical nature is already decaying, he guards against acquisitiveness.'

CHAPTER VIII

1. Confucius said: 'The man of noble mind holds three things in awe. He holds the Divine Will in awe; he holds the great in awe; and he holds the precepts of the sages in awe. 2. The baser man, not knowing the Divine Will, does not stand in awe of it; he takes liberties with the great; and makes a mock of the precepts of the sages.'

CHAPTER IX

Confucius said: 'Those who have innate wisdom take highest rank. Those who acquire it by study rank next. Those who learn despite natural limitations come next. But those who are of limited

ability and yet will not learn—these form the lowest class of men.'

CHAPTER X

Confucius said: 'The wise man has nine points of thoughtful care. In looking, his care is to observe distinctly; in listening, his care is to apprehend clearly; in his appearance, his care is to be kindly; in his manner, his care is to be courteous; in speaking, his care is to be conscientious; in his duties, his care is to be earnest; in doubt, his care is to seek information; in anger, he has a care for the consequences; and when he has opportunity for gain, his care is whether it be right?'

CHAPTER XI

i. Confucius said: "They look up at the good as if fearing not to reach it, and shrink from evil as if from scalding water." I have seen such men, as I have heard such

sayings. 2. "They dwell in seclusion to think out their aims, and practise right living in order to extend their principles"—I have heard such sayings, but I have never seen such men.'

CHAPTER XII'

1. Duke Ching of Ch'i* had a team of a thousand horses, but on the day of his death, his people knew of no virtue for which to praise him. Po-I and Shu-Ch'i starved to death at the foot of Mount Shou-Yang, and down to the present the people still praise them. 2. Does not that illustrate this?

CHAPTER XIII

1. Ch'en K'ang once asked Po Yü: * 'Have you ever had any lesson different from the rest of us from the Master?'

2. 'No,' was the reply, 'but he was once standing alone, and as I hastened across the hall, he remarked: "Have you studied

the Odes?" "No," I replied. "If you do not study the Odes," he said, "you will have nothing to use in conversation." On going out I set myself to study the Odes. 3. Another day, he was again standing alone, and as I hastened across the hall, he asked: "Have you studied the Rules of Ceremony?" "No," I replied. "If you do not study the Ceremonies, you will have no grounding." On going out I set myself to study the Ceremonies. 4. These are the two lessons I have received.'

5. When Ch'êng K'ang came away he remarked with delight, 'I asked one thing and obtained three—I have learnt about the Odes, I have learnt about the Ceremonies, and I have learnt that the Wise Man keeps his son at a distance.'

CHAPTER XIV

The wife of the prince of a state is called by the prince himself 'Fu-jên'. The Fu-jên calls herself 'Hsia T'ung'. The

people of the state call her 'Chün Fu-jên'. When speaking of her to one of another state they call her 'Kua Hsiao Chün'; but one of another state would also call her 'Chün Fu-jên'.*

VOLUME IX

BOOK XVII

RECORDING UNSUITABLE CALLS AND SUNDRY MAXIMS

CHAPTER I

1. Yang Huo* wanted to see Confucius but Confucius would not go to see him, so he sent Confucius a present of a sucking pig. Confucius, timing his visit when the other would be out, went to tender his acknowledgements, but met him on the way. 2. 'Come,' he said to Confucius, 'let me have a word with you. If a man,' he said, 'hide his talent in his bosom, and thus share in his country's misguidance, can he be called a lover of his fellow men?' 'He cannot,' was the reply. 'If a man who would like to take part in public affairs is continually losing his opportunity, can he be called wise?' 'He cannot,' was the reply. 'Days and months are

passing by, the years do not wait for us.' 'That is so,' said Confucius, 'I will take office presently.'

CHAPTER II

The Master said: 'By nature men nearly resemble each other; in practice they grow wide apart.'

CHAPTER III

The Master said: 'It is only the very wisest and the very stupiddest who never change.'

CHAPTER IV

1. When the Master arrived at Wu* city, he heard everywhere the sound of stringed instruments and singing; whereupon he smiled and laughingly said, 'Why use a cleaver to kill a chicken?'
3. 'A while ago, Sir,' replied Tzŭ Yu, 'I heard you say: "When men of rank have learnt wisdom they love their fellow men; and when the common people

have learnt wisdom they are easily commanded'.' 4. 'My disciples!' said the Master, 'Yen's remark is right. What I said before was only in jest.'

CHAPTER V

1. When Kung-shan Fu-jao* was holding Pi in revolt against the House of Chi, he sent for the Master, who was inclined to go to him. 2. But Tzū Lu was displeased, and said: 'Verily there is nowhere at all to go; why then must you think of going to Kung-shan?' 3. 'Here is one calling me, and can he be doing it for nothing?' answered the Master. 'If one be willing to employ me, may I not make an eastern Chou of his state?'

CHAPTER VI

Tzū Chang asked Confucius the meaning of virtue, to which Confucius replied: 'To be able everywhere one goes to carry five things into practice constitutes

Virtue.' On begging to know what they were, he was told: 'They are courtesy, magnanimity, sincerity, earnestness, and kindness. With courtesy you will avoid insult, with magnanimity you will win all, with sincerity men will trust you, with earnestness you will have success, and with kindness you will be well fitted to command others.'

CHAPTER VII

1. Pi Hsi* sent a formal invitation and the Master was inclined to go. 2. But Tzǔ Lu observed: 'Once upon a time, I heard you say, Sir, "With the man who is personally engaged in a wrongful enterprise, the man of honour declines to associate." Pi Hsi is holding Chung-mou in revolt, what will it be like, Sir, if you go there?'

3. 'True,' said the Master, 'I did use those words; but is it not said of the really hard, that you may grind it and it will not

grind down; also is it not said of the really white, that you may dye it but it will not turn black? 4. Am I indeed a bitter gourd? Must I, like it, be hung up and never eaten?

CHAPTER VIII

1. The Master said: 'Yu, have you ever heard of the six good words and the six things that obscure them?' 'Never,' was the reply. 2. 'Sit down then, and I will tell you.' 3. 'Love of kindness, without a love to learn, finds itself obscured by foolishness. Love of knowledge, without a love to learn, finds itself obscured by loose speculation. Love of honesty, without a love to learn, finds itself obscured by harmful candour. Love of straightforwardness, without a love to learn, finds itself obscured by misdirected judgement. Love of daring, without a love to learn, finds itself obscured by insubordination. And love for strength of character, with-

out a love to learn, finds itself obscured by intractability.'

CHAPTER IX

1. The Master said: 'My sons, my disciples, why do you not study the poets? 2. Poetry is able to stimulate the mind, 3. it can train to observation, 4. it can encourage social intercourse, 5. it can modify the vexations of life; 6. from it the student learns to fulfil his more immediate duty to his parents, and his remoter duty to his prince; 7. and in it he may become widely acquainted with the names of birds and beasts, plants and trees.'

CHAPTER X

The Master said to his son Po Yü: 'Have you studied the Chou Nan and the Chao Nan? Is not the man who does not study the Chou Nan and the Chao Nan Odes* like one who stands with his face hard up against a wall, eh?'

CHAPTER XI

The Master said: ‘“Offerings!” they say, “Offerings!” Can mere gems and silk be called offerings? “Music!” they say, “Music!” Can mere bells and drums be called music?’

CHAPTER XII

The Master said: ‘He who shams a stern appearance while inwardly he is a weakling, can only be compared with the vulgar and low; indeed is he not like the thief who sneaks through or skulks over walls?’

CHAPTER XIII

The Master said: ‘Your honest countryman is the spoiler of morals.’*

CHAPTER XIV

The Master said: ‘To proclaim on the

road what you hear on the way is virtue thrown away.'

CHAPTER XV

1. 'These servile fellows!' said the Master. 'How is it possible to serve one's prince along with them? 2. Before obtaining their position they are in anxiety to obtain it, and when they have it they are in anxiety lest they lose it; 3. and if men are in anxiety about losing their position, there is no length to which they will not go.'

CHAPTER XVI

1. 'In olden times,' said the Master, 'the people had three faults, which nowadays perhaps no longer exist. 2. High spirit in olden times meant liberty in detail; the high spirit of to-day means utter looseness. Dignity of old meant reserve; dignity to-day means resentment and offence. Simple-mindedness of

old meant straightforwardness; simple-mindedness to-day is nothing but a mask for cunning.'

CHAPTER XVII

The Master said: 'Artful address and an insinuating demeanour seldom accompany virtue.'

CHAPTER XVIII

The Master said: 'I hate the way in which purple robs red of its lustre; I hate the way the airs of Chêng* pervert correct music; and I hate the way in which sharp tongues overthrow both states and families.'

CHAPTER XIX

1. 'I wish I could do without speaking,' said the Master. 2. 'If you did not speak, Sir,' said Tzû Kung, 'what should we disciples pass on to others?' 3. 'What

speech has Heaven?' replied the Master. 'The four seasons run their courses and all things flourish; yet what speech has Heaven?'

CHAPTER XX

Ju Pei* wished to see Confucius, who excused himself on the ground of sickness; but when 'the messenger had gone out at the door, he took up his harpsichord and began to sing, so that Ju Pei might hear it.

CHAPTER XXI

1. Tsai Wo, asking about the three years' mourning, suggested that one year was long enough. 2. 'If,' said he, 'a well-bred man be three years without exercising his manners, his manners will certainly degenerate; and if for three years he make no use of music, his music will certainly go to ruin. 3. In one year the last year's grain is finished and the new grain has been

garnered, the seasonal friction-sticks have made their varying fires,—a year would be enough.'

4. 'Would you, then, feel at ease in eating good rice and wearing fine clothes?' asked the Master. 'I should,' was the reply.

5. 'If you would feel at ease, then do so; but a well-bred man, when •mourning, does not relish good food when he eats it, does not enjoy music when he hears it, and does not feel at ease when in a comfortable dwelling; therefore he avoids those things. But now you would feel at ease, so go and do them.'

6. When Tsai had gone out, the Master said: 'The unfeelingness of Tsai Yü! Only when a child is three years old does it leave its parents' arms, and the three years' mourning is the universal mourning everywhere. And Yü,—was not he the object of his parents' affection for three years?'

CHAPTER XXII

The Master said: 'How hard is the case of the man who stuffs himself with food the livelong day, never applying his mind to anything! Are there no checkers or chess to play? Even to do that is surely better than nothing at all.'

CHAPTER XXIII

Tzŭ Lu once asked: 'Does a man of the nobler class hold courage in estimation?' 'Men of the nobler class,' said the Master, 'deem rectitude the highest thing. It is men of the nobler class, with courage but without rectitude, who rebel. It is men of the lower order, with courage but without rectitude, who become robbers.'

CHAPTER XXIV

1. 'Do men of the nobler class detest others?' asked Tzŭ Kung. 'They do detest others,' answered the Master. 'They detest men who divulge other people's

misdeeds. They detest those low, base people who slander their superiors. They detest the bold and mannerless. They detest the persistently forward who are yet obtuse. 2. And have you, T'zū, those whom you detest?' he asked. 'I detest those who count prying out information as wisdom. I detest those who count absence of modesty as courage. I detest those who count denouncing a man's private affairs as straightforwardness,' replied Tzū Kung.

CHAPTER XXV

The Master said: 'Of all people, maids and servants are hardest to keep in your house. If you are friendly with them they lose their deference; if you are reserved with them they resent it.'

CHAPTER XXVI

The Master said: 'If a man reach forty and yet be disliked by his fellows, he will be so to the end.'

BOOK XVIII

CONCERNING ANCIENT WORTHIES

CHAPTER I

1. The viscount of Wei* withdrew from serving the tyrant Chou; the viscount of Chi was made a slave; Pi Kan remonstrated with the tyrant and suffered death.
2. The Master said: 'The Yin Dynasty thus had three men of virtue.'

CHAPTER II

Hui of Liu-hsia* filled the office of Chief Criminal Judge, but had been repeatedly dismissed, and people said to him, 'Is it not time, sir, for you to be going elsewhere?' 'If I do honest public service,' said he, 'where shall I go and not be often dismissed? And if I am willing to do dishonest public service, what need is there for me to leave the land of my parents?'

CHAPTER III

Duke Ching* of Ch'i, speaking of how he

should receive Confucius, said: 'I cannot receive him on an equality with the chief of the Chi house; I will receive him in a style between the lords of Chi and Mêng.' 'But,' he resumed, 'I am old, and cannot make use of him.' Confucius departed.

CHAPTER IV

The men of Ch'i sent to Lu a present of a troupe of female musicians,* whom Chi Huan Tzû accepted, and for three days no Court was held, whereupon Confucius took his departure.

CHAPTER V

1. Chieh Yü,* an eccentric man of Ch'u, one day came singing past Confucius' carriage, saying. 'Oh, Phoenix! Oh, Phoenix! What a fall is here! As to the past, reproof is useless, but the future may still be overtaken. Desist! Desist! Great is the peril of those who now fill office.'

2. Confucius alighted, desiring to speak

to him, but he hurriedly avoided the Sage. So he had no chance of a talk with him.

CHAPTER VI

1. Ch'ang Chü and Chieh Ni* were cultivating their land together when Confucius was passing that way, so he sent Tzŭ Lu to inquire for the ford.

2. 'And who is that holding the reins in the carriage?' asked Ch'ang Chü. 'It is K'ung Ch'iu,' replied Tzŭ Lu. 'Is it K'ung Ch'iu of Lu?' he asked. 'It is,' was the reply. 'Then he knows the ford,' said he.

3. Tzŭ Lu then questioned Chieh Ni. 'Who are you, sir?' asked Chieh Ni. 'I am Chung Yu,' was the answer. 'Are you a disciple of K'ung Ch'iu of Lu?' 'Yes,' replied he. 'All the world is rushing headlong like a swelling torrent and who will help you to remedy it?' he asked. 'As for you, instead of following a leader who

flees from one after another, had you not better follow those who flee the world entirely?' With this he fell to raking in his seed without a pause.

4. Tzū Lu went off and reported to his Master what they said, who remarked with surprise: 'I cannot herd with birds and beasts; if I may not associate with mankind, with whom then am I to associate? Did right rule prevail in the world, I should not be taking part in reforming it.'

CHAPTER VII

1. Once when Tzū Lu* was following the Master on a journey he happened to fall behind. Meeting an old man carrying a basket on his staff, Tzū Lu asked him, 'Have you seen my Master, sir?' 'You,' said the old man, 'whose four limbs know not toil, and who cannot distinguish the five grains, who may your Master be?' With that he planted his staff in the ground and commenced weeding.

2. Tzū Lu joined his hands together in salutation and stood waiting. 3. The old man kept Tzū Lu for the night, killed a fowl, prepared millet, and gave him to eat, introducing also his two sons.

4. Next morning Tzū Lu went his way and reported his adventure. 'He is a recluse,' said the Master, and sent Tzū Lu back again to see him, but on his arrival the old man had gone. 5. Whereupon Tzū Lu said to the sons: 'It is not right to refuse to serve one's country. If the regulations between old and young in family life may not be set aside, how is it that your father sets aside the duty between a prince and his ministers? In his desire to maintain his own personal purity, he subverts one of the main principles of society. A wise man in whatever office he occupies, fulfils its proper duties, even though he is well aware that right principles have ceased to make progress.'

CHAPTER VIII

1. The men noted for withdrawal into private life were Po I, Shu Ch'i, Yü Chung, Yi Yi, Chu Chang, Hui of Liu-hsia, and Shao Lien.*

2. The Master observed: 'Those of them who would neither abate their high purpose, nor abase themselves', it seems to me were Po I and Shu Ch'i. 3. Concerning Hui of Liu-hsia and Shao Lien, while they abated their high purpose and abased themselves, what they said made for social order, and what they did hit the mark of what men were anxious about: and that is all. 4. Concerning Yü Chung and Yi Yi, though in their seclusion they were immoderate in their utterances, yet they sustained their personal purity, and their self-immolation had weighty purpose.

5. 'But I am different from these. With me there is no inflexible "thou shalt" or "thou shalt not".'

CHAPTER IX

1. The Bandmaster Chih* migrated to Ch'i; 2. Kan, the band-leader of the second repast, migrated to Ch'u; Liao of the third repast to Ts'ai; while Ch'ueh of the fourth repast migrated to Ch'in. 3. The big drummer Fang Shu penetrated to the north of the River; 4. the kettle-drummer Wu penetrated to the river Han; 5. while Yang, the assistant master, and Hsiang, the player on the stone chime, penetrated to an island in the sea.

CHAPTER X

The Duke of Chou* addressing his son, the Duke of Lu, said: 'The wise prince does not neglect his relatives; nor does he cause his chief ministers to be discontented at his not employing them; he does not dismiss old servants from office without some grave cause for it; nor does he expect one man to be capable of everything.'

CHAPTER XI

The Chou Dynasty* possessed the eight valiant men, Po Ta, Po Kua; Chung T'u, Chung Hu; Shu Yeh, Shu Hsia; Chi Sui and Chi Wa.

VOLUME X BOOK XIX

RECORDED SAYINGS OF SOME DISCIPLES

CHAPTER I

Tzū Chang said: 'A servant of the State, who in the presence of danger offers his life, whose first thought in presence of personal gain is whether it be right, whose first thought in sacrifice is reverence, and whose first thought in mourning is grief—he commands approval.'

CHAPTER II

Tzū Chang said: 'If a man possess virtue without its enlarging him, if he believe in truth but without steadfastness, how can you tell whether he has these qualities or not?'

CHAPTER III

The disciples of Tzū Hsia asked Tzū Chang* concerning friendship. 'What

does Tzū Hsia say?' he inquired. 'Tzū Hsia says,' they replied, 'If a man be suitable, associate with him, if he be unsuitable, turn him away.' 'This is different from what I have been taught,' said Tzū Chang. 'A wise man honours the worthy and tolerates all; he commends the good and commiserates the incompetent. Am I a man of exceptional worth? Then whom among men may I not tolerate? Am I not a man of worth? Then others would be turning me away. Why should there be this turning of others away then?'

CHAPTER IV

Tzū Hsia said: 'Even the inferior arts certainly have their attraction; but to go far into them involves a risk of their becoming a hindrance to progress: so the wise man lets them alone.'

CHAPTER V

Tzū Hsia said: 'He who day by day finds

out where he is deficient, and who month by month never forgets that in which he has become proficient, may truly be called a lover of learning.'

CHAPTER VI

Tzŭ Hsia said: 'Broad culture and a steady will, earnest investigation and personal reflection,—virtue is to be found therein.'

CHAPTER VII

Tzŭ Hsia said: 'As the various craftsmen dwell in their workshops that they may do their work effectively, so the Wise Man applies himself to study that he may carry his wisdom to perfection.'

CHAPTER VIII

Tzŭ Hsia said: 'The inferior man always embellishes his mistakes.'

CHAPTER IX

Tzŭ Hsia said: 'The Wise Man varies

from three aspects. Seen from a distance he appears stern; when approached he proves gracious; as you listen to him you find him decided in opinion.'

CHAPTER X

Tzū Hsia said: 'The Wise Man obtains the people's confidence before imposing burdens on them, for without confidence they will think themselves oppressed. He also obtains the confidence of his prince before pointing out his errors, for before obtaining such confidence his prince would deem himself aspersed.'

CHAPTER XI

Tzū Hsia said: 'He who does not overstep the threshold in the major virtues, may have liberty of egress and ingress in the minor ones.'

CHAPTER XII

i. Tzū Yu remarked: 'Tzū Hsia's disciples and scholars in sprinkling and sweeping

floors, in answering calls and replying to questions, and in advancing and retiring are right enough; but these are the minor branches of education. What is their use when radical principles are absent?’

2. When Tzŭ Hsia heard of it he said: ‘Ah! Yen Yu is indeed astray. What is there in the wise man’s teaching that is of first importance for propagation, and what is there that is secondary and may be neglected? Disciples are just like the various species of plants, which are classified so as to distinguish them. For can the wise man allow his teaching to befool his disciples? Moreover does any one but a Sage embrace in himself the whole beginning and end of learning?’

CHAPTER XIII

Tzŭ Hsia said: ‘The occupant of office when his duties are finished should betake himself to study; and the student when

his studies are finished should betake himself to office.'

CHAPTER XIV

Tzŭ Yu observed: 'In mourning let grief suffice as its highest expression.'

CHAPTER XV

Tzŭ Yu remarked: 'My friend Chang* does things hardly possible to others, but he is not yet perfect in virtue.'

CHAPTER XVI

Tsēng Tzŭ said: 'What a stately manner Chang puts on! It must be hard to live the perfect life alongside him.'

CHAPTER XVII

Tsēng Tzŭ said: 'I have heard the Master say: "Though a man may never before have shown what was in him, surely he will do so when he mourns his parents."'

CHAPTER XVIII

Tsêng Tsü said: 'I have heard the Master observe that the filial piety of Mêng Chuang Tzü* might in other particulars be possible to other men, but his unaltered maintenance of his father's servants, and of his father's administration,—these they would hardly find possible.'

CHAPTER XIX

When the Chief of the Mêng family appointed Yang Fu* as chief criminal judge, the latter came to ask advice of Tsêng Tsü who replied: 'The rulers have lost their principles, and for long the people have been disorganized; hence, when you discover evidence against a man, be grieved for and commiserate him and take no pleasure in your discovery.'

CHAPTER XX

Tzü Kung said: 'Even the iniquity of Chou* was not as extreme as is stated.

That is why the wise man abhors to dwell in the swamp, where all the evil of the world flows in.'

CHAPTER XXI

Tzū Kung said: 'The transgressions of the Wise Man are like eclipses of the sun or moon. When he transgresses all men look at him. When he recovers all men look up to him.'

CHAPTER XXII

1. Kung-sun Ch'ao* of Wei once inquired of Tzū Kung: 'From whom did Chung Ni* get his learning?' 2. 'The doctrines of Wên and Wu have never yet fallen to the ground,' replied Tzū Kung, 'but have remained amongst men. Gifted men have kept in mind their nobler principles, while others not so gifted have kept in mind the minor, so that nowhere have the doctrines of Wên and Wu been absent. From whom then, could our Master not

learn? And, moreover, what need was there for him to have a regular teacher?"

CHAPTER XXIII

1. Shu-sun Wu-shu,* talking to the high officers at Court, remarked: 'Tzū Kung is a superior man to Chung Ni.' 2. Tzū-fu Ching-po took and told this to Tzū Kung, who replied: 'One might illustrate the position with the boundary wall of a building. As to my wall, it only reaches to the shoulder, and with a peep you may see whatever is of value in the house and home. 3. The Master's wall rises fathoms high, and unless you find the gate and go inside, you cannot see the beauties of the temple and the richness of its host of officers. 4. But those who find the gate perhaps are few,—indeed does not His Honour's remark confirm this view?'

*CHAPTER XXIV

Shu-sun Wu-shu* having spoken dis-

paragingly of Chung Ni, Tzŭ Kung observed: 'There is no use in doing that, for Chung Ni cannot be disparaged. The excellences of others are mounds and hillocks, which may nevertheless be climbed over, but Chung Ni! He is the sun, the moon, which there is no way of climbing over; and though a man may desire to cut himself off from them, what harm does he do to the sun or moon? He only shows that he has no idea of proportion.'

CHAPTER XXV

1. Ch'êng Tzŭ Ch'in once said to Tzŭ Kung: 'You are too modest, Sir. How can Chung Ni be considered superior to you?' 2. 'An educated man,' replied Tzŭ Kung, 'for a single expression is often deemed wise, and for a single expression is often deemed foolish; hence one should not be heedless in what one says. 3. The impossibility of equalling our Master is like the impossibility of scaling a ladder

and ascending to the skies. 4. Were our Master to obtain control of a country, then, as has been said, "He raises his people and they stand; he leads them, and they follow; he gives them tranquillity and multitudes resort to him; he brings his influence to bear on them and they live in harmony; his life is glorious and his death bewailed,"—how is it possible for him to be equalled?"

BOOK XX

CONCERNING RIGHT GOVERNMENT

CHAPTER I

1. Yao* said: 'O, thou Shun! The celestial lineage rests in thy person. Faithfully hold to the golden mean. Should the land become lean, Heaven's bounties will forever end towards you.' 2. And Shun in like terms charged Yü.

3. T'ang said: 'I thy child Li, Dare to use a black ox, •And dare clearly to state to Thee, O Most August and Sovereign God, That the sinner I dare not spare, Nor keep Thy ministers, O God, in obscurity, As Thy heart, O God, discerns. If I have sinned, Let it not concern the country; If my country has sinned, Let the sin rest on me.'

4. Wu of Chou conferred great largesses, the good being enriched. 5. 'Although,' said he, 'the tyrant' Chou had his host of princes closely related to

the throne, they compared not with my men of virtue; and it is upon me that the grievances of the people fell.'

6. He paid careful attention to the weights and measures, revised the laws and regulations, restored the disused offices; and universal government prevailed.

7. He re-established states that had been extinguished, restored the lines of broken succession, called to office men who had exiled themselves; and all the people gave him their hearts. 8. What he laid stress on were the people's food, mourning for the dead, and sacrifices. 9. By his magnanimity he won all, by his good faith he gained the people's confidence, by his diligence he achieved his ends, and by his justice all were gratified.

CHAPTER II

1. Tzŭ Ch'ang inquired of Confucius, saying, 'How should a man act to achieve the

proper administration of government?’ The Master replied: ‘Let him honour the five good and banish the four bad rules; then he will be a worthy administrator.’ ‘What is meant by the five good rules?’ asked Tzū Chang. ‘That the ruler,’ replied the Master, ‘be beneficent without expending the public revenue, that he exact service without arousing dissatisfaction, that his desires never degenerate to greed, that he be dignified but without disdain, and that he be commanding but not domineering.’

2. ‘What is meant by beneficence without expenditure?’ asked Tzū Chang. The Master replied: ‘To benefit the people by the development of their natural resources; is not this a public benefaction without expense to the revenue? If he select suitable works to exact from them —who then will be dissatisfied? If his desires are for the good of others, and he secure it, how can he be greedy? The

wise ruler without considering whether the persons concerned are many or few, or the affair small or great, never permits himself to slight them,—is not this to be dignified without disdain? The wise ruler arrays himself properly in robe and cap, and throws a nobility into his looks, so that men looking upon him in his dignity stand in awe of him,—and is not this commanding without being domineering?"

3. 'What is the meaning of the four bad rules?' asked Tzū Chang. The Master replied, 'Putting men to death without having taught them their duty,—which may be called cruelty; expecting the completion of works when no warning has been given,—which may be called oppression; remissness in ordering and then demand for instant performance,—which may be called robbery; and likewise, when giving rewards to men, offering them in grudging fashion,—which may be called being merely an official.'

CHAPTER III

1. The Master said: 'He who does not know the divine law cannot become a noble man. 2. He who does not know the laws of right conduct cannot form his character. 3. He who does not know the force of words, cannot know men.'

•NOTES

Book I.

- ii. and iv. The followers of the two philosopher-disciples Yu (Tzŭ Lu) and Tsēng (Tsēng Tzŭ) are credited with compiling The Analects: so here they mention specially their own masters.

Book II.

- v. Mēng I Tzŭ, or Mēng Sun, a minister of Lu who gave orders on his death-bed, 518 b.c., that his son should be sent to Confucius.
- v-viii. Confucius answers each inquirer differently.
- vi. Mēng Wu Po, son of the above.
- ix. Hui is Yen Hui, or Yen Yüan, but usually called Hui by the Master; his favourite.
- xvii. Yu was bold Tzŭ Lu's surname.
- xix. Duke Ai, 494-467 b.c., was duke of Lu on Confucius's return from exile.
- xx. Chi K'ang Tzŭ, sometimes K'ang Tzŭ, or Chi-sun, was minister to the above: he had Confucius recalled from exile, after the disciple Jan Ch'iū had acted for some years.

Book III.

- i. Circ. 515 b.c. The Chi and the Mēng families were all descendants of Duke Huan, 710 b.c.,

- upon whom permission to use Imperial rites had been bestowed: but for a cadet family like Chi to perform them was pure arrogance.
- ii. Again arrogant families usurping Imperial rites.
 - iv. and vi. are the only occasions we hear of the disciple Lin Fang.
 - vi. Similar usurpation, but on the summit of a sacred mountain.
 - viii. Quoted from one of the poems excluded by Confucius from *The Odes*. Shang was Tzü Hsia's surname.
 - x. The rest of the ceremony was usurpation.
 - xi. The meaning of this has been much disputed.
 - xiii. Wang-sun Chia, an over-powerful official of Wei: and he was suggesting that it paid better to give homage to the kitchen servants than in the family temple.
 - xix. This occurred before the exile, while Confucius was still minister in Lu to Duke Ting.
 - xx. The *Kuan Chu Ode* utters good King Wén's longing in ancient times for his bride.
 - xxi. The disciple Tsai Wo took part in a rebellion and earned his Master's disapproval.
 - xxii. Kuan Chung has been called the Bismarck of ancient China. His motto was, 'I give that you may give in return.'

xxv. *The Shao*, a piece of ancient ritual music, meaning 'The Succession to the Dynasty'. *The Wu* meant 'The Overthrow'.

Book IV.

xv. Shêng, surname of Tsêng Tzü.

Book V.

i. Two worthy disciples.

vii-ix. Mêng Wu Po, see ii. vi. Tzü-Lu = Yu; Jan Ch'iu = Ch'iu; Kung-hsi Ch'ih = Ch'ih; Tsai Yü, or Yü = Tsai Wo.

xiv. A play on the name, Wêng, which means 'Cultured'. K'ung Wêng Tzü had caused his lord to divorce his wife, and then married his own daughter first to him, and later to his successor. Yet he had desire for knowledge.

xv. A high officer of state who later wept at Confucius's death.

xvi. A contemporary of Confucius and minister of state.

xvii. A minister of state, more superstitious.

xviii. i. Tzü Wêng was Prime Minister of Ch'u. Tradition says he was born a bastard, exposed, suckled by a tiger, and found by a prince, who brought him up. He never showed his emotions, but concerned himself entirely with his country's welfare,

- hence was perfect in loyalty. But that is not enough, says Confucius.
2. Ch'êñ Wêñ Tzü, minister of Ch'i, renounced all rather than live in rebellious states. Ts'ui Tzü, minister of Ch'i, murdered his prince, 548 B.C.
- xix. A minister in Lu.
- xx. A minister in Wei.
- xxi. Confucius was in exile, about the age of 60, and had hopes of being recalled; instead of which the disciple Jan Ch'iu was bidden.
- xxii. Po I and Shu Ch'i were two princes of a small state at the end of the Shang dynasty. The throne was left to Shu Ch'i, who refused to take his elder brother's place. Po I likewise declined, and both withdrew from court. When King Wu the Good took up arms against the dissolute Chou Emperor, they still declined to join him, and died of starvation rather than dwell in a disloyal state. Admired by Confucius.
- xxiii. A supposedly upright man, who nevertheless gave the condiment as if it were his own.
- xxiv. Tso Ch'iu Ming, an older disciple of Confucius. Ch'iu is Confucius himself, the name given by his mother, meaning 'Prominence', referring to the shape of his forehead.

Book VI.

- i. Yung == Nan-Kung Kua: Chung Kung = Jan Yung: disciples. Of Tzū-sang Po-tzū nothing is known beyond this reference.
- ii. Duke Ai, see i. xix.
- iii. Tzū Hua = Ch'ih. Jan Tzū or Jan Ch'iu was the clever but rather unscrupulous disciple. Yüan Ssü was the modest poor one of pure life.
- iv. Chung Kung's father was notoriously mean; but his son was different and accepted by Confucius.
- vi. Chi K'ang Tzū, the minister of Lu under Duke Ai, see ii. xx, asks the characters of three disciples: Chung Yu, or Yu = Tzū Lu; Tzū = Tuan-mu Tzū, or Tzū Kung; Ch'iu = Jan Ch'iu. Tzū Lu and Jan Ch'iu became his officials, and did not always satisfy Confucius's ideals, specially Jan Ch'iu; e.g. see xvi. i: vi. x.
- vii. The head of the Chi clan was a usurper, while Min Tzū Ch'ien was noted for his purity of purpose.
- ix. The favourite disciple, poor but a scholar, = Yen Yüan.
- x. See vi.
- xi. An exact scholar, widely read, but precise rather than great.

- xiii. A brave minister of Lu who also went into exile at the same time as Confucius, and made this jest.
- xiv. Prince Chao, a handsome decadent.
- xxiii. Confucius refers to himself as a wassail-bowl that could well be used; but a bowl that is unused is a sad object.
- xxiv. Tsai Wo, the lazy sceptical disciple.
- xxvi. Nan-tzü, the beautiful dissolute wife of Duke Ling of Wei, whom Confucius as an official felt himself obliged to visit, as was the custom; to honest Tzü Lu's displeasure.
- xxviii. Yao and Shun, the two great first rulers.

Book VII.

- i. P'eng was merely a high officer of the Shang dynasty who, tradition says, lived till he was 700 years old. Confucius, in his modesty, does not claim even to be equal with a great Sage of the past.
- v. Duke Wên of Chou was Confucius's ideal of a ruler. He established the Chou dynasty when Regent for his infant nephew, later King Wu. Sometimes called King Wên.
- xiii. Shao music, see III. xxv.
- xiv. Duke Ling of Wei's son tried to kill his notorious step-mother, Nan Tzü (see vi. xxvi, Note), and fled. Duke Ling died,

and the state supported the grandson as ruler. His father thereupon returned and fought his own son for the throne, and won. Confucius was in Wei during this crisis, but regarded both son and grandson as unfilial and supported neither. Po I and Shu Ch'i, see v. xxii.

- xvi. The Book of Changes, or *I Ching*; astrological metaphysics.
- xviii. Shê was a very small state, and its ruler had arrogated to himself the title of duke.
- xxii. Huan T'ui, a minister of war, who, hating Confucius, had sent his men to pull a tree down upon Confucius by the roadside, during the exile: his brother, Ssü-ma Kêng being a disciple.
- xxiii. The real Ch'iu means Confucius himself.
- xxx. This must have occurred in 493 B.C., during Confucius's stay in Ch'en. For Duke Chao of Lu Confucius had gone into his first exile sixteen years before: how could he do aught but parry criticism of him? By Chinese regulations marriage is forbidden between people of the same surname. Duke Chao of the House of Wu avoided this by calling his bride Lady Tzü of Wu. This was a ruse, and all knew it.

Book VIII.

- i. T'ai Po renounced the succession in ancient days because his views on loyalty to the Shang emperors differed from his father's; yet he gave no reason in public.
- iii. The disciple Tsêng Tzü thought of his body as a gift from his parents, to be kept unharmed and intact. He shows his disciples his limbs entire. Chinese still follow this idea.
- iv. Mêng Chiing Tzü, a young minister of Lu, and son of Mêng Wu Po, see II. vi.
- xi. Duke Chou = Duke Wén of Chou, see VII. v.
- xv. Remark made probably after Confucius's return and reorganization of the music in Lu.
- xviii-xxi. Shun and Yü were great servants of the state in semi-mythical times. Both controlled the floods, ordained laws, and divided the land into provinces. Yao, Emperor, 2356 B.C., first unified the state and set forth the Calendar of 366 days. King Wu founded the Chou dynasty 1122 B.C., but had long delayed rebelling against the last debauched Yin Emperor. The Emperor Yü was noted for simplicity of life.

Book IX.

- v. During the exile, the Master came to K'uang, where a mistaken facial resemblance to an

- oppressor, Yang Huo, caused the inhabitants to put him and the disciples into danger. For King Wēn, see VII. v, Note.
- vi. 4. The only mention of the disciple Lao, or Ch'in Chang.
- viii. No supernatural sign is given for him.
- x. Poetic way of speaking of The Ideal.
- xi. Tzǔ Lu = Yu.
- xii. They speak of Confucius's doctrine as 'the jewel'.
- xiv. After the exile and the return home.
- xix, xx. Hui = Yen Yüan, the favourite disciple.
- xxvi. Tzǔ Lu = Yu.
- xxx. From one of the poems not included in the classical Canon.

Book X.

- xi. 2. K'ang Tzǔ = Chi K'ang Tzǔ, the minister to Duke Ai of Lu. The polite custom was to acknowledge edible presents by at once tasting them.
- xviii. A passage of acknowledged difficulty; one suggestion being that Tzǔ Lu caught and cooked the hen pheasant, Confucius smelt it thrice, and rose—not eating.

Book XI.

- ii. A remark made in old age about the disciples

- who were with him in exile. 2. A famous list of 'the ten discerning ones' amongst the disciples, except that Tsêng Tzü is not mentioned.
- v. The couplet that Nan Yung chanted thrice daily, ran: 'The White Sceptre's flaw may be ground away, But a flaw in my words has no remedy.'
- vi. Chi K'ang Tzü, the minister, see II. xx, Note.
- vii-x. Yen Lu, father of the beloved disciple, Yen Yüan, wanted a grand funeral for his son when he died. Confucius replied that he had not sold his carriage even for his own son's funeral the preceding year, as state position obliged him to keep it. But the disciples buried him with much pomp, with Confucius bewailing that they should thus do; for Yen Yüan (Hui) would have understood a simple cortège.
- xi. Chi Lu = Tzü Lu.
- xii. Tzü Lu = Yu.
- xiv. Yu (Tzü Lu), the soldier, liked martial music.
- xv. Two learned disciples. Shih = Tzü Chang, well spoken of by Tzü Kung for his humility. Shang = Pu Shang, or Tzü Hsia, several sayings of whose occur in Book XIX.
- xvi. Ch'iu = Jan Ch'iu, the clever unscrupu-

pulous disciple. Duke Chou was rich by right of imperial state.

- xvii. The characters of four disciples when they entered the school of Confucius originally: Ch'ai = Kao Ch'ai, or Tzü Kao; Shêñ = the great disciple Tsêng Tzü, or Tsêng Shêñ; Shih = Tzü Chang, well spoken of later by Tzü Kung for his humility and diligence; Yu = Tzü Lu, the soldier who became philosopher.
- xviii. Hui = Yen Yüan. T'zü = Tzü Kung.
- xxiii. Chi Tzü-jan is the younger brother of Chi K'ang Tzü, the minister, see II. xx, Note. He asks about the characters of Tzü Lu (Chung Yu) and Jan Ch'iu: the family was meditating getting rid of their prince.
- xxiv. Tzü Kao was the ugly dwarfish disciple.
- xxv. Again the characters of the disciples come out. Tzü Lu talks of military prowess. Jan Ch'iu wants to enrich an administration. Ch'ih, or Kung-hsi Hua, loved the services of the temple. Tien, or Tsêng Tien, father of the disciple Tsêng Tzü, longs for happy companionship and strolling in early summer.

Book XII.

- v. Ssü-ma Niu's brother, Huan T'ui, had tried

- to kill Confucius. Tzŭ Hsia comforts him nobly.
- viii. Chi Tzŭ-Ch'êng was a high official who disliked the veneer of the times.
- ix. Duke Ai of Lu, see II. xix. Yu Jo = Tzŭ Yu.
- x. 3. A quotation, perhaps meaning that people are not sought out for wealth but talent.
- xi. This occurred in 518 B.C. when Confucius was 35 years old. The duke had lost his government to his ministers, and was surrounded by many concubines through whose jealousies the family relationships were all astray. See XVI. xii and XVIII. iii.
- xii. Yu = Tzŭ Lu.
- xv. See VI. xxv.
- xvii to xix. Chi K'ang Tzŭ, the minister, see II. xx. xix is a famous paragraph.
- xxii. 6. Shun, the early great emperor, and Kao Yao his minister. T'ang was the first emperor of the Shang or Yin dynasty, and I Yin his minister.⁶

Book XIII.

- iii. Prince of Wei, see VII. xiv. This famous passage emphasizes the need of exact wording and thought, to achieve even good government.

- vii. Said with a sigh, for the states of Lu and Wei, originally brother states, were also brothers in upheaval.
- viii. The Master praised Ching because he was not greedy or proud.
- xiv. The Master rebuking Jan Ch'iu, for he himself was entitled to consultation if State affairs were in progress.
- xv. Duke Ting, see III. xix.
- xvi and xviii. Duke of Shê, see VII. xviii.
- xvii. A city in the state of Lu.

Book XIV.

- i and ii. Hsien = Yüan Ssü, noted for his modesty and purity.
- vi. Prince I and Ao, athletes of ancient times. Yü in person and Chi through his posterity, the Chou dynasty, developed the resources of the land in ancient times, and thus became rulers.
- ix. Chêng was a small state, needing and receiving the co-operative service of all its officials to survive.
- x and xi. Tzü Ch'an was a kindly official but not lenient, see v. xv. Tzü Hsi had prevented his prince from employing Confucius.
- xii. Mêng Kung Ch'o (see xiii), an official of more probity than talent.

- xiii. Tsang Wu Chung was a sage of the preceding reign. Kung Ch'o = Mêng Kung Ch'o, of preceding chapter, xii. Chuang Tzü of P'ien killed two tigers in one day. Jan Ch'iu is the clever but unscrupulous disciple serving under Chi K'ang Tzü in Lu.
- xiv. Kung-ming Chia was disciple to Kung-shu Wên-tzü, an official who was a stoic philosopher.
- xv. Tsang Wu Chung, having offended the ruler, fled in disgrace, but kept a hold on the fief of Fang, demanding that his half-brother be appointed to its command.
- xvi. Duke Wên, 635–627 B.C.: Duke Huan 683–640. B.C. Neither was upright, but Huan was at least not treacherous.
- xvii and xviii. Duke Huan, see above. Shao Hu and Kuan Chung were both ministers of the murdered Prince Chiu. Shao committed suicide in protest, but Kuan Chung asked merely to be imprisoned, later took office under Huan, and acted with so much ability that Confucius praises him. See x.
- xix. Kung-shu Wen-tzü, see xiv. xiv. A play on the word Wên, which means 'Cultured'.
- xx. K'ang-tzü = Chi K'ang Tzü, the minister in Lu. Duke Ling, though unprincipled,

- had three excellent ministers to do the work of government.
- xxii. Ch'êñ was minister in the neighbouring state of Ch'i and had slain his duke, Chien, greatly shocking Confucius. He wished Duke Ai to take up arms, but Duke Ai's three chieftains were secretly allies of the murderer, and put Confucius off.
- xxvi. Chü Po Yü, a former disciple, host and sage.
- xxvii. See VIII. xiv.
- xxxiv. Wei-shêng Mou, an aged recluse and moralist, who sneered at Confucius's wandering exile, and teachings.
- xxxviii. Kung-po Liao, the Duke's uncle, jealous of Tzü Lu, who was putting into practice the Master's teachings, spoke against him to their common lord, the minister Chi K'ang Tzü, or Chi-sun. Tzü-Lu Ching-po, a powerful minister, and a disciple, threatened drastic retaliation.
- xlii. The basket-carrier, also a recluse, is at first moved by Confucius's music; then jeers that Confucius has not the sense to accommodate himself to the shallowness of the times.
- xliii. Kao Tsung, Emperor of the Shang dynasty, 1323-1263 B.C.

xlv. Yao and Shun, the first great emperors.

xlvi. Yüan Jang, an old scapegrace.

Book XV.

- i. Duke Ling of Wei, husband of Nan-tzü, the dissolute beauty. See XIV. xx. Confucius went to Wei more than once in his exile.
- iv. Shun, Emperor, see VIII. xviii. .
- vi. 1. In the 'Family Sayings of Confucius', the recorder Yü is said to have been unable to obtain the promotion of good officials and the dismissal of bad. So, when dying, he ordered that his body should be laid out in an unworthy place and state. When his prince saw, he realized the lesson: and Yü accomplished after death what had been impossible to him before.
2. Chü Po Yü, see XIV. xxvi.
- x. 2. The Calendar of the Hsia dynasty, according to the greatest ancient thought, by beginning at the winter solstice, set forth rightly the harmonious place of heaven, earth, and man, and thus gave right directions for prince and peasant.
3. The state carriage of the Yin dynasty was of simple wood, without trappings.
4. The cap of Chou, with its fringe, was used for sacred rites.

- 5. The posturings accompanying the ancient Shao music were stately and ordered, see III. xxv.
- 6. The songs of Chêng were modern and frivolous to the ear of Confucius.
- xii. Said when he saw Duke Ling riding out with his wanton wife, Nan-Tzû.
- xiii. Tsang Wên Chung, Prime Minister of Lu. Hui of Liu-hsia, an incorruptible judge, see XVIII. 2, 8.
- xli. Musicians in ancient China, as now, were often blind. Confucius treated such with courtesy, both for their art and their disability.

Book XVI.

- i. The disciples Jan Ch'iu and Tzû Lu were in the service of the Chief of Chi, who was now planning to attack a small buffer town, being greedy for its sacrificial revenues. The Master plainly tells them that they cannot shelve their responsibility and dissociate themselves from their Chief.
- iii. A concrete example of the principle of the preceding paragraph: and a description of the times. Huan, see XIV. xvi.
- xii. Duke Ching of Ch'i, see XII. xi and XVIII. iii.
- xiii. Po Yü, Confucius's son.

- xiv. This may be an ancient interpolation, or Confucius may have said it to rectify some disorder. Fu-jên = Consort. The princess calls herself Hsia T'ung, or The Handmaid. Her own people call her The Prince's Consort: but when speaking to those from other states, politely say Our Unworthy Prince's Consort. These others would, however, speak of her as Prince's Consort.

Book XVII.

- i. Yang Huo, usurping servant, Comptroller to the House of Chi, could not persuade Confucius to do other than decline politely any association with him.
- iv. See vi. xii. Tzŭ Yu, or Yen Yen, was administrator at Wu-ch'eng, and had taken great pains to practise the Master's principles of government. He misunderstands the Master's jesting at his over-hard work.
- v. Kung-shan Fu-jao, minister to the Chi House, had imprisoned the head of that family, seizing the fief of Pi.
- vii. Pi Hsi, minister of Chin state.
- x. The Chou Nan and the Chao Nan, the two first books in The Odes, dealing with self-culture and the regulation of the family.

xiii. Because he hates any change.

xviii. See xv. x. •

xx. Ju Pei, a former disciple who had offended.

Book XVIII.

- i. Period of Chou, the last of the Yin emperors,
1153-1122 B.C. Viscount of Wei was the
tyrant's step-brother by a concubine. Chi
and Pi Kan were his uncles. All remon-
strated with him and suffered. The tyrant
tore out Pi Kan's heart that he might see
a sage's heart.
- ii. See xv. xiii.
- iii. See xii. xi. Confucius departed, not because
of any lack of honour, for the proposed
treatment midway between Chi and Mêng
was honourable: but because Duke Chi
was too old to reform his government.
Circ. 516 B.C.
- iv. The famous incident when Confucius was
eclipsed by the eighty courtesans. Chi
Huan, minister to Duke Ting, persuaded
Ting to accept them.
- v. A recluse.
- vi. Two other recluses. K'ung Ch'iu = Con-
fucius. Chung Lu = Tzü Lu.
- vii. Another recluse. The five grains: rice,
millet, wheat, &c.

- viii. Po I and Shu Ch'i, see v. xxii. Yü Chung was the younger brother of T'ai Po, vii. i. He cut off his hair, tattooed his body like the natives among whom he went to dwell, and considered nakedness an adornment. Of Ii and Chu Chiang nothing is known. Hui of Liu-hsia is the incorruptible judge of xv. 13. Shao Lien was a man of the 'Eastern barbarians' who admirably performed his mourning rites.
- ix. The eight honourable court musicians left Lu state on its degeneration, going as far as the islands at sea. The 'River' is the Yellow River, which seemed a great distance in those days.¹ The duke had four meals a day and possibly appropriate music at each repast.
- x. The Duke of Chou was regent for his son, the Duke of Lu, and this saying of his is said to have been traditional in Lu.
- xi. Eight valiant men of old, said to have been brothers, sons of one mother, born as four sets of twins, as is seen by the pairs of names.

Book XIX.

Recorded Sayings of Some Disciples. 'This book only records sayings of the disciples, chiefly

those of Tzŭ Hsia and next those of Tzŭ Kung. For in the school of Confucius, after Yen Tzŭ no one equalled Tzŭ Kung in acumen, and after Tsēng Tzŭ none equalled Tzŭ Hsia in sincerity.' Chu Tzŭ's commentary.

iii. Tzŭ Chang was noted for his modesty, Tzŭ Hsia for his precise scholarship.

xv. Chang = Tzŭ Chang.

xviii and xix. Mēng Chuang Tzŭ, a minister of Lu, retained his father's servants after he died, though some were unworthy: and his father's administration, though some of it mistaken. Yang Fu was a disciple of Tsēng Tzŭ, the disciple of Confucius.

xx. The tyrant Chou, last of the Yin dynasty, see xviii. i.

xxii. Kung-sun Ch'ao, the Duke of Wei's grandson, a young courtier. Chung Ni = Confucius.

xxiii and xxiv. Shu-sun Wu-shu, a high officer of Lu, mentioned rather unfavourably in *The Family Sayings*. Tzŭ Kung denied energetically any superiority to Confucius (Chung Ni).

Book XX.

This book consists of three chapters. The first chiefly contains sayings of the great

dynastic founders quoted from the Book of History, *Shu Ching*; the second giving Confucius's ideas on government; the third an aphorism by him.

Yao, Shun, Yü, the first emperors. T'ang, 1765-1752 B.C., who founded the Shang dynasty. Wu = King Wu the Good, who overthrew the Chou dynasty.

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Note.—The names of the disciples in italics are those most used in *The Analects*.

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